

The Book of Ceremonies



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✠ **ST. MARY OF THE LAKE SEMINARY** ✠

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*Dedicated
To Priests and Seminarians
Everywhere
and Laid at the Feet of
Our Lady*

FOREWORD

Many volumes have been written on the Rubrics of the Sacred Liturgy. Among them are the works of the classic authorities which treat extensively and profoundly the sacred ceremonies. These works are and will remain the authorities for Masters of Ceremonies. And there are the manuals and treatises, based on the authorities, intended for those who for one reason or another need shorter, easier references. Father O'Connell's book belongs to this category.

On first thought it may seem that this book fills no particular need since there are so many manuals of the same sort. However experience demands just the kind of work Father O'Connell has given us. We are poor in our language in our want of a practical, comprehensive guide for the exquisite doing of the Sacred Liturgy in our ordinary circumstances and conditions. Besides, the few existing manuals omit the exposition of fundamental principles which have so much to do with the decorous doing of the Sacred Liturgy. Father O'Connell senses the needs of parish priests who are anxious to offer Liturgical Worship in a fitting manner. They want a manual which, in giving them succinctly the plan of the Ceremonies, includes an easy exposition of fundamental principles. In a thoroughly scholarly way Father O'Connell has given us a practical manual, which will help greatly the parish priest.

The theme embedded in this volume is: The Liturgy decorously done even in the humblest chapel. What is the Liturgy? It is the Church at prayer. Of its very nature it is public and social. Into it there goes the beauty of language, music, and art. It is not a drama in the sense of a performance for an audience with the sanctuary for the stage. But it is a drama in which clergy and people unite to offer with Christ, our High Priest, sacrifice, praise, and supplications to God. This offering we must try to make in every detail the outpouring of the heart and mind of the Church

to God. Therefore we must put into it not our personal expressions but the exact ceremonies prescribed by the Church. Even in the village church there is no excuse for slighting the Sacred Ceremonies.

Lately in our midst there has been a consoling awakening of the liturgical conscience in clergy and people. This awakening must not find its expression in novelties, far-fetched doctrine, revival of customs which belong to the domain of the archeologist, but in a deeper appreciation of the liturgy and its decorous, exact performance. It must be a call to deeper participation in the Life of the Church, which expresses itself in Liturgical Action.

We thank Father O'Connell for his scholarly, clear, comprehensive manual, which will be appreciated and used widely by the clergy interested in the first of all priestly offices — The Sacred Liturgy.

✠ SAMUEL A. STRITCH,
Archbishop of Chicago

AUTHOR'S PREFACE

A book of ceremonies, to be worth publishing, must contribute something new. Since there are no new ceremonies, its *subject matter* cannot be new. But its *approach* to its subject matter can.

Experience in teaching ceremonies has shown that the easiest approach to a new ceremony is through its principles. Mastering the principles of a ceremony is not only the easiest way to learn one ceremony, but it also makes the mastery of that ceremony the preparation for learning others. We have, therefore, used this approach to a greater extent than we have seen it elsewhere.

However, since a priest will know most of the principles of ceremonies, he may wish only the description of a particular ceremony. For his convenience we have grouped the principles in chapters separate from the descriptions of the ceremonies themselves. This enables the reader to take one without the other.

To fill the needs of a seminary manual, we have tried to include all that a student must learn before or after ordination. For this reason a section on ceremonial appointments has been added, which discusses in some detail the kinds of altars, the requirements for a rubrical altar, the candles, vestments, and other appurtenances used at Mass. A large glossary of liturgical and rubrical definitions has also been included. Finally, we have added a musical supplement giving the rules for singing the ministers' chants of the Mass together with musical notation and examples. The ceremonies themselves are described in detail and many practical directions given in the Seminary are included.

The ceremonies of Holy Week are not in this manual. A separate booklet containing them is being prepared. This arrangement prevents an already large book from becoming larger and has the advantage of making the ceremonies of Holy Week available for consultation in a handier form at the one time of the year they are needed.

Lastly we have tried to make this book clear and serviceable

by diagrams and illustrations. For example, the ministers at Solemn Mass, if they have once learned their ceremonies well, can in a very short time recall almost every movement they make during the Mass by studying the diagrams. Moreover, experience proves that the correct way to give the *Pax*, to genuflect, or to handle the thurible can be learned better from a drawing than from any amount of verbal direction.

We wish to express our indebtedness to the Reverend Thomas Fitzgerald for his contributions to the book and his criticism of the manuscript; to the Reverend Joseph T. Kush, C.G.M., director of music at the Seminary, and the Reverend John M. Kelly for the musical supplement; and to the Reverends John Cunningham, Jerome Riordan, Henry Michalek, and Henry Pehler, Edmund Schreiber, John McEnroe, Edward Kelly, Robert Clement, Urban Kuhl, Cletus Cunningham, Robert Livingston, Lawrence Wiskirchen, and Arthur Haubold for their willingness to give help in any way they were asked. Without the kindness of these and of many others this book could not have been written.

Our hope is that this manual will help seminarians and priests to do more perfectly the greatest action of their lives, the Sacrifice of the Mass.

Sunday Within the
Octave of Ascension, 1943.

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ABBREVIATIONS AND SYMBOLS

A (AA)	Acolyte(s)
1A	First Acolyte
2A	Second Acolyte
AAS	<i>Acta Apostolicae Sedis</i>
AD	Assistant Deacon
1AD	First Assistant Deacon
2AD	Second Assistant Deacon
<i>Add. et Var.</i>	<i>Additiones et Variationes in Rubricis Missalis</i>
AP	Assistant Priest
B	Bishop
bk br	Book-bearer
C	Celebrant
1C	First Chaplain
2C	Second Chaplain
CB	Cross-bearer
c br	Candle-bearer
<i>Caer. Ep.</i>	<i>Caeremoniale Episcoporum</i>
CJC	<i>Codex Juris Canonici</i>
<i>Coll. Brug.</i>	<i>Collationes Brugenses</i>
D	Deacon
<i>De Defectibus</i>	<i>De Defectibus in Celebratione Missarum Occurrentibus (Missale Romanum)</i>
<i>Eccl. Review</i>	<i>American Ecclesiastical Review</i>
<i>Ephem. Liturg.</i>	<i>Ephemerides Liturgicae</i>
gfl.	Genuflection
<i>Hom. and Past. Review</i>	<i>Homiletic and Pastoral Review</i>
<i>Instr. Clement.</i>	<i>Instructio Clementina</i>
MC	Master of Ceremonies
1MC	Bishop's Master of Ceremonies
2MC	Master of Ceremonies of the Mass (MC) when Bishop's Master of Ceremonies is present
<i>Mem. Rit.</i>	<i>Memoriale Rituum</i>
Met. CB	Metropolitan Cross-bearer
<i>Pont.</i>	<i>Pontificale Romanum</i>

<i>Rit. Cant.</i>	<i>De Ritibus servandis in cantu Missae</i> (<i>Graduale</i>)
<i>Rit. Cel.</i>	<i>Ritus servandus in celebratione Missae</i> (<i>Missale Romanum</i>)
<i>Rit. Rom.</i>	<i>Rituale Romanum</i>
<i>Rub. Gen.</i>	<i>Rubricae Generales Missalis</i>
<i>Rub. Gen. Breviarii</i>	<i>Rubricae Generales Breviarii</i>
S (SS)	Server(s)
1S	First Server
2S	Second Server
SD	Subdeacon
SRC	Congregation of Sacred Rites (Decree of the Congregation)
T (TT)	Thurifer(s)
1T	First Thurifer
2T	Second Thurifer
TB (TB's)	Torchbearer(s)
t br	Train-bearer

CRITICAL BIBLIOGRAPHY OF RECOMMENDED BOOKS

Among the books we have consulted and listed in the foregoing bibliography, several, we think, are particularly useful. We recommend these to anyone who desires to make a more complete study of rubrics and ceremonies. The list we give is not meant to be exclusive: there are other good books, possibly of even greater merit than some of those given here. Our purpose is to recommend a number of *good* books which have impressed us as being of greatest use to the average seminarian or priest.

General Ceremonials

Callewaert, *Caeremoniale*. This is perhaps the clearest description of all ordinary ceremonies and is written by an outstanding authority. It is complemented by another book of the author, *De Missalis Romani Liturgia*. Together these two books give a comprehensive treatment of rubrics and ceremonies. Callewaert is unusual for his depth of treatment. He gives the meaning and reason behind ceremonies whenever useful and always lists carefully his sources. His book is written in Latin and, unfortunately, is not published in this country. We recommend it without reservation.

De Carpo-Moretti, *Caeremoniale Juxta Ritum Romanum*. This is a revision of a work by De Carpo and is much more up to date than the original. It is a very complete treatment in Latin of the whole field of ceremonies and is accurate and authoritative. Its arrangement could perhaps be improved.

Fortescue, *The Ceremonies of the Roman Rite Described*. A book which has long been popular in England and in the United States and not without justification. It contains the clearest description in English of all ordinary ceremonies and of the ceremonies of the Ritual. It omits, however, the rubrics of votive Masses, the changeable parts of the Mass, and says little of the general rubrics and principles of ceremonies. It is highly recommended for ordinary parish use, but will be less serviceable as a seminary textbook than some of the others on this list.

Mueller, *Handbook of Ceremonies*. Despite its size this is a very complete treatment of rubrics and ceremonies. It contains almost all that the seminarian or priest needs in a ceremony book. Its chapters on votive Masses and changeable parts of the Mass are valuable, and the chapter on the rubrics of the Divine Office is particularly useful. We recommend this book to all.

O'Connell, *The Celebration of Mass*. The most detailed and scholarly work in English on the rubrics of the Missal and the ceremonies of Low, High, and Solemn Mass. It is published in three volumes and is an exhaustive treatment of the subject which will appeal to students of rubrics and ceremonies who seek the reasons for what they do. Because of the very completeness with which it treats of the Mass, it is difficult for a particular minister to pick out quickly the details of a ceremony, although the ceremonies are in themselves presented clearly. This work will be a valuable addition to a seminary library and will be welcomed by every priest who wants the last word in a rubrical argument.

Van der Stappen, *Caeremoniale*. A two-volume work in Latin, containing an exhaustive and accurate but somewhat complicated treatment of almost the entire field of ceremonies. It is an excellent research book since it is so complete and authoritative, but it is less usable for ordinary purposes than some of the other books listed.

Wapelhorst, *Compendium Sacrae Liturgiae*. Although written in Latin, this book is published in the United States and contains information about liturgical law in this country not found in other books. It is accurate, well documented, and very complete. It treats not only the ceremonies and rubrics of the Missal, but also of the Divine Office and Ritual. On the other hand, it is often not sufficiently detailed in its description of ceremonies and is, therefore, not always so clear as it might be.

Ceremonials of Low Mass

Donoghue, *The Rubrics of the Low Mass*. A useful little booklet not intended to be complete but clearly explaining the actions of the priest at Low Mass. It is not a scientific treatment of the subject, but a handy guidebook giving directions based immediately on the *Ritus servandus*. The text of the *Ritus servandus* is printed on the right-hand pages with the author's translation and brief commentary on the left. It will give the reader little

more than he himself could get from a perusal of the *Ritus*, but it does *translate* the rubrics and adds a helpful hint here and there.

O'Callaghan, *The Sacred Ceremonies of Low Mass*. A recent revision of the original book by Zualdi. It is a complete and accurate treatment of the rubrics and ceremonies of Low Mass, distribution of Communion during and outside of Mass, the manner of purifying the ciborium, and a number of other ceremonies. It also contains useful chapters on votive Masses, changeable parts of the Mass, Mass before the Blessed Sacrament exposed, and similar subjects.

Ceremonials of Episcopal Functions

Favrin, *Praxis Sollemnium Functionum Episcoporum*. An excellent work in Latin by one of the most quoted authorities on the subject of episcopal ceremonies. We strongly recommend it.

Stehle, *Manual of Episcopal Ceremonies*. A good book in English on the same subject. One of its most useful devices, as the author mentions in his preface, is the listing, before each important ceremony, of the preparations to be made in the sacristy, at the credence table, and on the altar.

Ceremonials for Servers

Britt, *How to Serve*. A valuable little booklet for altar boys and for minor seminarians who may not as yet want a more complete ceremonial. It contains directions for serving in simple, solemn, and pontifical functions. It serves a definite purpose and as such is highly recommended.

Books on Related Subjects

Collins, *The Church Edifice and Its Appointments*. An accurate exposition of liturgical law concerning the church, its sanctuary, the altar and its equipment, and similar subjects. It contains much that is not found in any ceremony book.

Ellard, *The Dialog Mass*. This is a thorough treatment of the Dialog Mass, and we recommend it without reservation.

Webb, *The Liturgical Altar*. A more specialized book than that of Collins and a good book on its subject.

Wuest-Mullaney, *Matters Liturgical*. This is not in the proper sense a ceremony book, although it treats of practically everything relating to ceremonies, including the appointments of the altar and sanctuary, the requirements of Canon Law on many

subjects, and the rubrics of the Missal and Breviary. It is the valuable complement of any ceremony book. We recommend it to every seminarian and priest in addition to the ceremony books he may have.

SECTION I

CEREMONIAL APPOINTMENTS

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CEREMONIAL APPOINTMENTS

CHAPTER I

THE ALTAR AND ITS FURNISHINGS

I. THE ALTAR

Types

The principal object in the sanctuary is the *altar*, which represents Christ Himself.¹ It is a table on which the Holy Sacrifice of the Mass is offered. It is elevated above the floor of the sanctuary by a number of steps leading up to the platform on which the celebrant stands.

There are three types of altars, the fixed, the portable, and the quasi-fixed. A *fixed* altar is a permanent structure of natural stone, consisting of the table (*mensa*), supports, and sepulcher or altar cavity in which the relics are buried. This cavity may be either in the altar table itself or in the base. The table is a single slab of stone, firmly cemented to the supports.² The entire structure of table and supports is consecrated.³ A *portable* altar (altar stone) is a solid piece of natural stone, generally small,⁴ which is consecrated by itself.⁵ It may be placed in or on a table of stone, wood, metal, or any appropriate material. If it is attached permanently to its support, it is said to be *quasi-fixed*.

The *high* or *main* altar occupies the principal place of honor in the church; all other altars are called side altars. In a consecrated church, at least the high altar must be fixed;⁶ in a blessed church, it may be fixed, portable, or quasi-fixed. A fixed altar should stand free on all sides, at least some feet away from the wall behind it; the structure in which a portable altar (altar stone) is placed may stand against the wall.

¹ Cf. the rite of ordination of the subdeacon.

² CJC 1197, 1(1).

³ *Ibid.*

⁴ It must be large enough to hold the

Host and the greater part of the chalice (*Rub. Gen. XX*).

⁵ CJC 1197, 1(2).

⁶ CJC 1197, 2. For a further definition of the terms used here, cf. Glossary.

Platform, Steps, Gradines

The celebrant stands on the *platform* while saying Mass. The platform should be as long as, preferably longer than, the altar, and wide enough to enable the celebrant to genuflect comfortably. It may be constructed of wood or stone and may be covered with a rug.⁷

There should be at least three *steps* leading up to the high altar. Even more are permitted provided the number be uneven.⁸ A side altar must be separated from the floor level by at least one step.⁹ The steps should go around the platform not only in front, but also on the sides.

On the *mensa*, toward the wall, shelves are sometimes constructed to hold vases of flowers and the candlesticks; they are called *gradines*. They are neither prescribed nor forbidden, though, if used, they must not be constructed in such a way as to prevent the tabernacle from being properly veiled. The Congregation of Sacred Rites permits the two candles for Low Mass to be placed on a gradine instead of on the *mensa*.¹⁰ By custom all candles are placed on the gradines.

Canopy

A *canopy* should be placed at least over the high altar.¹¹ It may be in the form of a civory (*ciborium magnum*), a baldachin, or a tester.

A *civory* is a canopy of stone, wood, or metal, supported on columns. The *baldachin* and *tester* may be either suspended from above or supported at the back by two posts. The baldachin is made of textile material, whereas the tester is a canopy of wood, generally beautifully carved. The wooden structure of the tester may be covered with cloth.

Background

The altar may have as a background a painting, a hanging of rich cloth or tapestry, or a reredos.¹² It must be remembered,

⁷ Cf. SRC 3576, 1.

⁸ Moretti, I, p. 165; Van der Stappen, *Sacra Liturgia*, III, p. 24, q. 18.

⁹ SRC 1265, 4.

¹⁰ SRC 3759, 2.

¹¹ O'Connell, I, p. 244.

¹² Cf. Glossary.

however, that the background is merely an accessory to the altar and, therefore, should not be so ornate as to detract from the greater importance of the altar.

Very often a piece of cloth or tapestry (a *dossal*) is hung from the tester, forming a background for the altar. This hanging may be changed to correspond to the color of the day,¹³ or it may remain one color.

II. THE TABERNACLE

Location, Shape

The *tabernacle* is the proper abode of the Blessed Sacrament. It must be an immovable structure in the middle of the altar,¹⁴ preferably on the *mensa*. It is generally placed on the high altar, but if a side altar would be more convenient and becoming for the worship of the Blessed Sacrament, the tabernacle should be located there. In cathedral and conventual churches it should always stand on a side altar.

At the top of the tabernacle there should be a small cross or small representation of the Resurrection. This, however, may not take the place of the crucifix required for the celebration of Mass.¹⁵ A rounded or cone-shaped tabernacle top would seem to be better than a flat top.¹⁶

The tabernacle may be round, square, hexagonal, or octagonal in shape. Any durable material, such as wood, metal, or stone may be used, but if a material other than wood is used, the interior should be lined with wood to protect the tabernacle against dampness and cold.¹⁷ The modern burglar-proof tabernacle seems to fulfill the requirements of the Code of Canon Law and the rubrics.¹⁸

Door, Interior

The *door* of the tabernacle must be strong. It may be adorned with fitting emblems, such as a chalice and host, a lamb, or any-

¹³ *Caer. Ep.* I, xii, 13.

¹⁴ CJC 1269, 1.

¹⁵ SRC 1270.

¹⁶ This point is brought out by the fact that the *Rituale Romanum* (IV, 6) orders that the tabernacle be covered completely. Moreover,

Van der Stappen (*Sacra Liturgia*, IV, p. 120, q. 154) and De Herdt (III, p. 246) say that the veil should resemble a tent. Cf. p. 6.

¹⁷ Collins, p. 74.

¹⁸ *Ibid.*

thing that would refer to the Blessed Sacrament, the Passion, or the Resurrection.

It is forbidden to place relics, statues, vases of flowers, or any other object before the door;¹⁹ however, the altar card may be placed before the tabernacle door during Mass.²⁰

The key to the tabernacle should be at least gilded and attached to a ribbon or chain;²¹ it must be guarded carefully by the priest in charge. Nuns are not allowed to keep the key of the tabernacle.²²

The *interior* of the tabernacle should be gilded, decorated with gold or silver plate, or at least lined with white silk;²³ a veil on the inside of the tabernacle is tolerated.²⁴ A corporal should cover the floor of the tabernacle upon which are placed all vessels containing the Blessed Sacrament;²⁵ moreover, all these vessels must be covered with veils of white silk.²⁶ Other sacred vessels, the holy oils, relics, etc., may not be reserved in the tabernacle.²⁷ It is forbidden to light up the interior of the tabernacle.²⁸

Finally, the tabernacle should be blessed before the Blessed Sacrament is reserved in it.²⁹ The formula for this blessing is found in the *Rituale Romanum* (VIII, 23). The blessing is reserved to the bishop or those having faculties.

III. THE TABERNACLE VEIL

Necessity

The tabernacle in which the Blessed Sacrament is reserved must be covered with a veil.³⁰ This veil should resemble a tent and thus should cover the tabernacle on all sides and on the top.³¹ Curtains hanging before the door do not fulfill this law.³² When, however, the faulty construction of the altar and the tabernacle do not permit the proper veiling, these curtains are

¹⁹ SRC 2067, 10; 2906; 4000, 1; 4136, 2.

²⁰ SRC 4165, 2.

²¹ Wuest-Mullaney, n. 73.

²² SRC 3448, 6.

²³ SRC 3709; 4035, 4; 3254, 7.

²⁴ SRC 3150.

²⁵ Moretti, I, p. 175; Kuenzel, p. 14.

²⁶ *Rit. Rom.* IV, i, 5.

²⁷ *Rit. Rom.* IV, i, 6.

²⁸ SRC 4275. ²⁹ SRC 4035, 4.

³⁰ *Rit. Rom.* IV, i, 6.

³¹ Van der Stappen, *Sacra Liturgia*, IV, p. 266, q. 154; De Herdt, III, p. 246.

³² Collins, p. 83.

better than no veil at all. The veil may never be omitted, no matter what the custom may be.³³ An interior veil does not take the place of the outer veil.³⁴

Quality

The veil may be of cotton, wool, woven hemp, or of gold or silver cloth.³⁵ It should be large enough and of such material as to drape gracefully, and should be divided in the middle so that the door may be opened easily.

Color

The tabernacle veil during Mass is the color of the Office of the day, or white, even if the color of the Mass be different. The color of the Office is preferred to white.³⁶ However, in solemn Masses and solemn votive Masses, the veil may be the color of the vestments. Purple is always used for black at altars on which the Blessed Sacrament is reserved.³⁷

At Benediction the veil is always white, except when Benediction follows *immediately* upon Mass or the Divine Office.³⁸

The veil is changed after Compline or, if Vespers of the following day are said, before Vespers (p. 346).

IV. THE ANTEPENDIUM

Use

The antependium³⁹ is prescribed by the rubrics of the Missal for every altar upon which Mass is offered.⁴⁰ Approved authors⁴¹ say that the antependium is to be used unless the base of the altar is beautifully decorated, is made of precious stone, or has the shape of a tomb. However, at more solemn functions, e.g., on Sundays and holydays of obligation, even such altars are to be decorated with the antependium.⁴²

The antependium should cover that portion of the base of the

³³ SRC 4137.

³⁴ SRC 3150.

³⁵ SRC 3035, 10.

³⁶ SRC 3035, 10; July 11, 1940. Cf. Callewaert, *De Missalis Romani Liturgia*, p. 85.

³⁷ SRC 3201, 10; 3562.

³⁸ I.e., if the celebrant does not go to

the sacristy before Benediction.

Cf. p. 381.

³⁹ Cf. Glossary.

⁴⁰ *Rub. Gen.* XX.

⁴¹ Van der Stappen, *Sacra Liturgia*, III, p. 63, q. 44; Wapelhorst, p. 29; Kuenzel, p. 15.

⁴² Cf. *Caer. Ep.* I, xii, 11.

altar which is exposed to the view of the people.⁴³ The custom of using an antependium which covers only a small portion of the front of the altar has been condemned.⁴⁴

Quality

The material is not prescribed. It may be made of gold, silver, or any precious fabric, such as cloth of gold or silver, silk, velvet, or damask. It may be ornamented with jewels, rich embroidery, or bands of brocade, braid, or fringe. A monogram may also be added, or a scene pertaining to the life or Passion of Christ, or to the Holy Eucharist. The Sacred Heart of Jesus or of Mary without the Person may not be represented for public devotion.⁴⁵

Color

If possible, the color of the antependium should be that of the feast or of the Office.⁴⁶ A gold or silver antependium, or one of embroidered silk with gold or silver interwoven, may be used on more solemn occasions.⁴⁷ Gold may be used for all colors except violet and black.⁴⁸ When the Blessed Sacrament is publicly exposed during Mass, the antependium must be white, even if the color of the Mass is different, e.g., a Mass of Exposition on Pentecost.⁴⁹

At a solemn votive Mass the color of the antependium should be the same as the color of the vestments.⁵⁰ However, for a private votive Mass its color should be that of the Office of the day,⁵¹ unless the Mass is sung (High or Solemn), in which case the color is the same as that of the vestments.⁵²

For Requiem Masses black is used when the Blessed Sacrament is not reserved on the altar; violet, when the Blessed Sacrament is reserved.⁵³ If, however, the altar at which the Blessed Sacrament is reserved is the only altar in the church, or if it is the high altar, it seems that black may be tolerated.⁵⁴

⁴³ Cf. *Caer. Ep.* I, xii, 11. If the priest faces the people while saying Mass, both the front and back of the altar are to be covered.

⁴⁴ SRC 4000, 2.

⁴⁵ SRC 3492.

⁴⁶ *Rub. Gen. XX*; *Caer. Ep.* I, xii, 11.

⁴⁷ *Caer. Ep.* I, xii, 11.

⁴⁸ SRC 3145.

⁴⁹ SRC 1615, 7, 8, 9; 2673.

⁵⁰ Aertnys, p. 67; O'Connell, I, p. 245.

⁵¹ Collins, p. 113; O'Connell, I, p. 73.

⁵² Collins, p. 113.

⁵³ SRC 3201, 10.

⁵⁴ The Congregation of Sacred Rites, on being asked whether a black

If Benediction follows Mass or Vespers, the antependium of the color of the Mass or Vespers may be retained, provided the celebrant does not leave the sanctuary;⁵⁵ if Benediction is separated from Mass or Vespers, and white was not the color used at Mass or Vespers, the antependium must be changed.

V. THE CRUCIFIX

Use

The crucifix is the most important object on the altar. It should bear the image of the crucified Christ⁵⁶ and should be large enough to be seen by both the celebrant and the people.⁵⁷ It is required for the celebration of Mass,⁵⁸ except when Mass is celebrated before the Blessed Sacrament exposed,⁵⁹ or a statue of the Crucifixion is on the altar.⁶⁰

The material is not prescribed, but ordinarily it should be of the same material as the candlesticks, that is, gold, silver, brass, etc., for feast days,⁶¹ and of less precious metal or of wood for penitential seasons and Requiem Masses.

Position

The crucifix should be in the middle of the altar⁶² between the candlesticks.⁶³ Normally it should be placed on the *mensa*.⁶⁴ However, when the tabernacle is on the *mensa*, the crucifix may stand on a gradine or be supported by a shaft attached to the back part of the *mensa*. It may also be placed on the tabernacle

antependium could be used at an altar where the Blessed Sacrament is reserved, answered in the negative (SRC 3201, 10). Later the Congregation was asked whether it could be black when the altar at which the Blessed Sacrament is reserved is the only altar in the church, or if it is the high altar. To this question the Congregation answered that *at least* the tabernacle veil should be violet but did not prohibit the black antependium. Cf. Van der Stappen, *Sacra Liturgia*, III, p. 60, q. 43.

⁵⁵ SRC 3559.

⁵⁶ *Caer. Ep.* I, xii, 11.

⁵⁷ SRC 2621, 7.

⁵⁸ *Rub. Gen.* XX; *Rit. Cel.* IV, 2; *Caer. Ep.* I, xii, 11.

⁵⁹ SRC 2365, 1. In this case the crucifix may be removed, but *need* not be.

⁶⁰ SRC 1270, 2.

⁶¹ *Caer. Ep.* I, xii, 11.

⁶² *Rub. Gen.* XX.

⁶³ SRC 4136, 2.

⁶⁴ *Rub. Gen.* XX; *Caer. Ep.* I, xii, 11.

itself⁶⁵ or may be suspended over the altar.⁶⁶ However, the crucifix must not stand before the door of the tabernacle⁶⁷ or upon a throne used for the exposition of the Blessed Sacrament.⁶⁸ Neither may it stand on a corporal that is also used for the exposition of the Blessed Sacrament.⁶⁹

The base of the crucifix should be as high as the top of the two candlesticks nearest it, while the entire crucifix itself should be higher than the candlesticks.⁷⁰ The crucifix does not *require* a blessing.⁷¹ However, if it is blessed privately, the formula, *Solemnis Benedictio Imaginis*, found in the *Rituale Romanum* (VIII, 25), is used.

VI. THE CANDLESTICKS

Kind, Place, Number

The candlesticks on the altar for Mass must be single ones, not brackets attached to the wall nor candelabra.⁷² They must be constructed according to the traditional form,⁷³ having a base, a stem with its node, and a candleholder.

The candlesticks properly should be placed on the *mensa*,⁷⁴ although custom permits them to be placed on the gradine.⁷⁵ There should be at least two candlesticks on every altar for Low Mass;⁷⁶ on the main altar there should always be six, because sung Masses are frequently celebrated at it.⁷⁷

The candlesticks may be made of silver, brass, copper, or wood. On feast days the candlesticks should be of better material and greater height; moreover, silver is recommended.⁷⁸

Arrangement

They may be arranged in ascending order, the highest being nearest the crucifix,⁷⁹ or they may be of equal height.⁸⁰ They

⁶⁵ However, this is a mere toleration, for, as Collins (p. 89) says, it is contrary to the rubrics of the *Rituale Romanum* which orders the tabernacle to be covered on top also.

⁶⁶ SRC 4136, 2.

⁶⁷ *Ibid.*

⁶⁸ SRC 3576, 3.

⁶⁹ *Ibid.*

⁷⁰ *Caer. Ep.* I, xii, 11.

⁷¹ SRC 2143, 1.

⁷² SRC 3137, 1.

⁷³ CJC 1296, 3.

⁷⁴ *Rub. Gen.* XX.

⁷⁵ SRC 3759, 2.

⁷⁶ *Rub. Gen.* XX.

⁷⁷ Cf. *Caer. Ep.* I, xii, 11.

⁷⁸ *Ibid.*

⁷⁹ *Ibid.*

⁸⁰ SRC 3035, 7.

should be equal to the base of the altar crucifix, but should be below the crucifix itself.⁸¹ No blessing is required for the candlesticks.

The candlesticks that are on the altar should not be used around the bier or around the catafalque at the Absolution of the Dead;⁸² nor should the candlesticks be covered with violet cloth during the penitential seasons.⁸³

VII. THE CANDLES

Quality

The *beeswax* candle is the only light that may be placed on the altar itself.⁸⁴ Candles of stearine, paraffin, or tallow are not allowed on or immediately around the altar (*intra ambitum altaris*), either as a substitute for the beeswax candles⁸⁵ or in addition to the number of beeswax candles prescribed, either for Mass or Benediction.⁸⁶ Metal tubes, painted to resemble candles, with an inner spring attached to push up small candles, are tolerated,⁸⁷ but their use is bewailed by liturgical writers.⁸⁸

Bleached or white candles are ordinarily used. However, it is recommended that unbleached or yellow candles be used for Requiem Masses, *Tenebrae* services, and Good Friday.⁸⁹ Some authors⁹⁰ recommend the use of unbleached candles during Advent and Lent also, if the ferial Mass is said.

It would be better if all the candles were of beeswax. In any event, at least two of the candles used at Mass

⁸¹ *Caer. Ep.* I, xii, 11.

⁸⁴ Moretti, I, p. 168; *Catholic Encyclopedia*, "The Altar," I, p. 350.

⁸⁵ SRC 3266; 3059, 11; Collins (p. 94) deduces from SRC 3266 "... that the rather common practice of draping these candlesticks in black during funeral services is at least contrary to the mind of the Church . . ."

⁸⁶ SRC 3859; 4097; 4206; 4275. Thus,

electric, oil, or gas lights may be used in the sanctuary, but not on the altar itself.

⁸⁸ SRC 3063.

⁸⁹ SRC 4257, 5.

⁸⁷ SRC 3448, 13.

⁸⁸ Webb, p. 58; O'Connell, I, p. 249.

⁸⁹ *Caer. Ep.* II, x, 2; II, xi, 1; II, xxii, 4; II, xxv, 2.

⁹⁰ Wapelhorst, p. 31; Kuenzel, p. 18.

must be made of pure beeswax "at least for the most part."⁹¹ Other candles used on the altar, e.g., those used at Benediction, must be for the greater part or to a notable extent (*in majore vel notabili quantitate*) of pure beeswax.⁹² It is the duty of the bishop of each diocese to determine what is the *maxima pars* and the *major vel notabilis quantitas*.⁹³

Number

Two lighted candles are required for a Low Mass which is strictly private and which is said by any priest of lesser rank than a bishop.⁹⁴ However, more than two candles may be lighted if it is the conventual or parochial Mass on Sundays and holy-days of obligation, or if the occasion calls for more than the usual solemnity, e.g., First Communion.⁹⁵ For a High Mass at least four,⁹⁶ but ordinarily six, are lighted. For a Solemn Mass celebrated on Sundays and feast days, six candles are lighted;⁹⁷ on other days four will suffice, unless they be simple feasts or lesser ferias, when two are permitted.⁹⁸

For a Low Mass of a bishop, four candles are lighted on the greater feasts, but two are permitted on other days.⁹⁹ Seven candles are used when the Ordinary pontificates in his own diocese at a Solemn non-Requiem Mass,¹ and even at a Low Mass when he publicly ordains.²

At Benediction of the Blessed Sacrament at least twelve candles must be lighted.³ For marriages, blessings, distribution of Holy Communion outside of Mass, and for nonliturgical prayers and devotions, two or more candles are lighted on the altar, provided these services are celebrated at the altar.⁴

⁹¹ Cf. *Rub. Gen.* XX; *De Defect.* X, 1. However, authors disagree in deciding whether all the candles prescribed for a Solemn Mass, or only two of them, must be beeswax "*saltem in maxima parte*." It seems quite clear from SRC 4147 that at least two of the candles must satisfy this condition. Cf. *Eccl. Review*, Feb. 1920, pp. 225, 226.

⁹² SRC 4147.

⁹³ Van der Stappen, *Sacra Liturgia*, III, p. 90, q. 59, interprets the

"*maxima pars*" as 75 per cent and the "*major vel notabilis pars*" as 50 per cent.

⁹⁴ *Rub. Gen.* XX; SRC 1131, 21; 2583, 6; 3262, 18.

⁹⁵ SRC 3059, 9; 3065.

⁹⁶ SRC 3377, 1; 1470, 2; 3029, 7.

⁹⁷ *Caer. Ep.* I, xii, 11.

⁹⁸ *Caer. Ep.* I, xii, 24.

⁹⁹ *Caer. Ep.* I, xxix, 4.

¹ *Caer. Ep.* I, xii, 12.

² SRC 2682, 8.

³ However, cf. p. 379.

⁴ Fortescue, p. 8.

Blessing

It is fitting that the candles be blessed. They may be blessed either on Candlemas Day (February 2) or at any other time. If it is done at a time other than Candlemas Day, the formula contained in the *Rituale Romanum* (VIII, 3) is used.

The Sanctus Candle

The Sanctus candle is generally a bracket candlestick fixed into the wall or a candlestick on the altar step.⁵ It is placed at the Epistle side.⁶ Although the rubrics mention it,⁷ it is not obligatory if the custom of the place is not to light it.⁸ The Ordinary may order the rubric to be observed.⁹ It should be lighted only at a Low Mass between the *Sanctus* and the consuming of the Precious Blood by the celebrant, unless Holy Communion is distributed, in which case it is not extinguished until all have received.

The Paschal Candle

The Paschal candle must be of beeswax, at least for the most part.¹⁰ The exact quantity of beeswax required is determined by the bishop of each diocese.¹¹ In the candle there should be five holes arranged in the form of a cross, into which are placed five grains of incense.¹² It is solemnly blessed on Holy Saturday.

It should remain on the Gospel side of the sanctuary from Holy Saturday to Ascension Thursday,¹³ and after the Mass of that day it is removed from the sanctuary; it is not used again until the blessing of the baptismal font on the vigil of Pentecost. A new candle is not necessary every year; if the old one will

⁵ Van der Stappen, *Sacra Liturgia*, III, p. 106, q. 64.

⁶ *Rub. Gen.* XX.

⁷ *Rit. Cel.* VIII, 6; *Rub. Gen.* XX.

⁸ SRC 4029, 2.

⁹ SRC 4141, 6.

¹⁰ SRC 4147.

¹¹ SRC 4147; Van der Stappen, *Sacra Liturgia*, III, p. 92, q. 59, says 75 per cent; a secretary of the Congregation of Sacred Rites also has said 75 per cent (*Eccl. Review*,

Feb. 1920, p. 225).

¹² The five balls of wax resembling nails, which are sold by dealers, very often do not contain any incense (Wuest-Mullaney, n. 602). An examination of these wax balls should be made, and if they contain no incense, a few grains should be inserted in them, for lack of incense would invalidate the blessing of the Paschal candle.

¹³ SRC 235, 11.

last through the whole Paschal Season, it may be used,¹⁴ but new incense grains must be blessed and inserted.

The Paschal candle is lighted at Solemn Mass and Vespers on Easter Sunday, Monday, Tuesday, and Saturday, and on the other Sundays until the Feast of Ascension.¹⁵ If the custom is to light it on the greater feasts (e.g., Finding of the Holy Cross, Feast of SS. Philip and James) or on other days, this custom may be continued.¹⁶ Moreover, even if the parochial Mass on these days is a Low Mass, the Paschal candle may be lighted.¹⁷ If Mass or Vespers be celebrated before the Blessed Sacrament exposed, the Paschal candle should be lighted.¹⁸

For Requiem Masses, Masses on Rogation days, or any Masses in purple vestments, the Paschal candle should not be lighted.¹⁹ Nor should it be lighted for Mass on the vigil of Pentecost²⁰ nor for Benediction of the Blessed Sacrament.²¹ If, however, Benediction follows immediately after Mass or Vespers, it need not be extinguished.²²

Sanctuary Lamp

At least one lamp must burn continually day and night before the altar where the Blessed Sacrament is reserved.²³ This lamp should be fed with olive oil, beeswax, or a mixture of both.²⁴ When olive oil cannot be obtained, it is left to the discretion of the Ordinary to decide what other oil, preferably a vegetable oil, should be used.²⁵ The Ordinary may permit an electric light to be used, but only as a last resort, "*in ultimo loco*," as, for example, in places where olive oil, other vegetable oils, or beeswax cannot be had without great difficulty.²⁶

No definite color has been prescribed for the sanctuary lamp. Approved authors seem to prefer the white, but red or green is permitted.²⁷ The lamp may be placed in a metal stand or may be fixed into the wall, so long as it is in front of the altar and

¹⁴ SRC 3895, 1.

¹⁵ SRC 235, 11.

¹⁶ *Ibid.*

¹⁷ Wapelhorst, p. 374.

¹⁸ SRC 4383, 2.

¹⁹ Mueller, p. 340.

²⁰ SRC 4048, 10.

²¹ SRC 3479, 3.

²² SRC 4383, 1.

²³ CJC 1271.

²⁴ CJC 1271; SRC 3121.

²⁵ *Ibid.*

²⁶ SRC 4334.

²⁷ SRC 3576, 5.

within the sanctuary.²⁸ It may also be suspended from the ceiling by a cord or rope,²⁹ but may not be placed on the *mensa* or gradine of the altar.³⁰ If more than one lamp is used, there must be an odd number.³¹

Electric Lights

Electric lights may be used at the discretion of the Ordinary, either for illumination or for ornamentation, but not as an element of sacred services.³² Theatrical lighting, such as spot lights or colored lights, is forbidden.³³ It is also forbidden to place electric lights on the altar, either in place of the prescribed candles or together with the prescribed candles.³⁴ Neither the interior of the tabernacle nor the place where the Blessed Sacrament is exposed may be lighted up.³⁵ Electric lights may not replace the candles prescribed for the public exposition of relics.³⁶

VIII. RELICS AND STATUES

Use, Position

Relics and statues are permitted by the rubrics of the Missal, and the *Caeremoniale Episcoporum* recommends them for greater feasts. They should be between the candlesticks and upon the *mensa* or the gradine.³⁷ However, they may not be placed over or on top of the tabernacle, or before the tabernacle door.³⁸ If a statue is placed over the altar, it must be a statue of the titular saint of that altar.³⁹

The relics placed on the altar must be authentic⁴⁰ and approved by the Ordinary.⁴¹ If they are exposed for the veneration of the faithful outside of Mass or the Divine Office, at least two candles must burn before them.⁴² It is forbidden to place any relic, except a relic of the Cross, on a pall.⁴³ During exposition

²⁸ SRC 3576, 4.

²⁹ *Ibid.*

³⁰ SRC 4035, 6.

³¹ *Caer. Ep.* I, xii, 17.

³² SRC 3859.

³³ *Ibid.*

³⁴ SRC 4097.

³⁵ SRC 4275.

³⁶ SRC 4206.

³⁷ *Caer. Ep.* I, xii, 12.

³⁸ SRC 2740, 1; 2613, 6.

³⁹ SRC 4191, 4.

⁴⁰ CJC 1283, 1.

⁴¹ CJC 1284.

⁴² SRC 2067, 9; 3029, 13; 3204.

⁴³ SRC 2689, 3.

of the Blessed Sacrament,⁴⁴ and during Requiem Masses,⁴⁵ relics are not allowed on the altar.

The statues should be made of precious metal or stone and of suitable size. They must represent canonized or beatified persons.⁴⁶ They must not be odd, dogmatically incorrect, disrespectful, or a source of error to the unlearned.⁴⁷ The Sacred Heart of Jesus or of Mary may not be shown alone for public devotion, but only together with a representation of the whole person.⁴⁸ Even when placed apart from the altar, statues may not represent with halos or other signs of sanctity those who are not canonized or at least beatified.⁴⁹

During Passiontide the statues are to be covered with a purple veil;⁵⁰ during Forty Hours' Devotion the statues on the Altar of Exposition are covered.⁵¹ A veil of white, red, gold, or silver cloth would be appropriate.⁵²

IX. ON THE ALTAR

Flowers

Flowers may be used on the altar for ornamentation, but they should not detract from the altar itself or its essentials. Their use should be restricted to the greater feasts.⁵³ If possible, they should be placed on the gradine, rather than on the *mensa*.⁵⁴ They should be placed between the candlesticks,⁵⁵ and this space should suffice. They may not be placed on top of the tabernacle or before the door, or in the front of the crucifix.⁵⁶ Artificial flowers are permitted,⁵⁷ but their use is not encouraged.

When black or purple vestments are worn, flowers are not permitted on the altar, except on *Gaudete*⁵⁸ and *Laetare* Sundays, the vigil of Christmas, and the Feast of the Holy Innocents.⁵⁹

⁴⁴ SRC 2779.

⁴⁵ *Caer. Ep.* II, xi, 1.

⁴⁶ CJC 1277, 1.

⁴⁷ CJC 1279, 1, 3.

⁴⁸ SRC 3492.

⁴⁹ SRC 3835.

⁵⁰ Martinucci, II, p. 182.

⁵¹ SRC 3241, 4.

⁵² Collins, p. 121.

⁵³ *Caer. Ep.* I, xii, 12.

⁵⁴ O'Connell, I, p. 247; *Clergy Review*,

Feb., 1934.

⁵⁵ *Caer. Ep.* I, xii, 12.

⁵⁶ SRC 2613, 6; 2067, 10; 2740, 1; 4000, 1; 4136, 2.

⁵⁷ *Caer. Ep.* I, xii, 12.

⁵⁸ Besides, if the Mass, "*Gaudete*," is said on a ferial day during the third week of Advent, flowers are permitted. Cf. Moretti, I, p. 168.

⁵⁹ Wuest-Mullaney, n. 75; *Hom. and Past. Review*, Apr. 1929, p. 771.

On the occasion of a First Communion or Forty Hours' Devotion, flowers are always permitted.⁶⁰ They are allowed during March if there are special devotions to St. Joseph.⁶¹ It does not seem appropriate to decorate side altars with flowers on days when they may not be used at the main altar.⁶²

Missal-stand, Cards

Although the rubrics prescribe a cushion of the color of the day as the proper stand for the Missal,⁶³ a wooden or metal stand is acceptable because of its common usage. It is a laudable custom to cover this stand with a cloth of the color of the vestments. However, it should not be covered for a Requiem Mass.⁶⁴ A light stand, stoutly made, well balanced, which takes up small space and is sufficiently high, is most desirable.

The practice of using three altar cards, instead of one as prescribed by the rubrics,⁶⁵ is acceptable. They should be printed in large, clear, legible type, but the cards themselves should be small, simple, and inconspicuous.⁶⁶ They should be on the altar during Mass only,⁶⁷ and should be removed immediately after Mass.⁶⁸

X. CRESCENCE TABLE

The credence table is placed on the Epistle side. On it are the cruets, the bell, the acolytes' candles, and other necessities. On very solemn feasts a white linen cloth, extending to the ground on all sides, should cover it.⁶⁹ On less solemn feasts the cloth should not extend so far,⁷⁰ and on feasts of simple rite it should cover merely the top of the table.⁷¹

For a Low Mass a niche or bracket in the wall will suffice.⁷² However, a small table or the regular credence table may be

⁶⁰ SRC 3448, 11.

⁶¹ *Ibid.*

⁶² *Hom. and Past. Review*, Apr. 1929, p. 771.

⁶³ *Rub. Gen.* XX; *Caer. Ep.* I, xii, 15.

⁶⁴ O'Connell, I, p. 251.

⁶⁵ *Rub. Gen.* XX.

⁶⁶ Webb, p. 61; O'Connell, I, p. 250.

⁶⁷ SRC 3130, 3.

⁶⁸ Van der Stappen, *Sacra Liturgia*, III, p. 267, q. 155.

⁶⁹ *Caer. Ep.* I, xii, 19.

⁷⁰ *Ibid.*

⁷¹ Van der Stappen, *Sacra Liturgia*, III, p. 138, q. 90.

⁷² *Ibid.*

used, as is the general custom. In every case a clean cloth must cover the top of the table, niche, or bracket.⁷³

Altar Bells

The bell used at Mass should be small (*parva campanula* or *tintinnabulum*).⁷⁴ A single hand bell with one tongue conforms perfectly to the rubrics. It may be made of silver or brass, and may be ornamented with sacred symbols and figures.⁷⁵ Chiming bells (carillon) are not forbidden but are less correct.⁷⁶ Gongs are forbidden.⁷⁷

The bell must always be rung at Mass, even in private oratories when only the celebrant and a server are present.⁷⁸ It may not be rung, however, during Masses at which the Blessed Sacrament is exposed.⁷⁹

Cruets

The cruets should be made of clear crystal or glass,⁸⁰ but gold, silver, and other materials are tolerated.⁸¹ It is advisable that the cruets have covers, preferably loose stoppers. The use of a little spoon with which to put water into the chalice at the Offertory is also tolerated.⁸² The basin used at the *Lavabo* should also be made of glass and should be oval in shape for the sake of convenience. The hand towel should be small and clean, and should be changed at least once a week.⁸³

Communion Paten

The paten should be silver or gold plated, and entirely smooth on its inner surface; it is not necessary that it be blessed. When not in use, it should be placed in a special burse.

⁷³ *Ibid.*

⁷⁴ *Rub. Gen. XX*; SRC 4000, 3.

⁷⁵ Van der Stappen, *Sacra Liturgia*, III, p. 143, q. 93.

⁷⁶ O'Connell, I, p. 252; Van der Stappen, *Sacra Liturgia*, III, p. 143, q. 93.

⁷⁷ SRC 4000, 3. A gong is understood by the Congregation as a cymbal

or basinlike instrument affixed to a wooden shaft.

⁷⁸ SRC 3638, 3.

⁷⁹ SRC 3448, 2.

⁸⁰ *Rub. Gen. XX*.

⁸¹ SRC 3149.

⁸² SRC 3064, 4.

⁸³ Van der Stappen, *Sacra Liturgia*, III, p. 140, q. 90.

Communion Cloth

A Communion cloth must always be used.⁸⁴ It is required even when the paten is used.

XI. ALTAR LINENS

Blessing, Washing

The sacred altar linens are the corporal, the pall, and the purificator. The corporal and the pall must be blessed by the bishop, or by a priest who has the necessary faculties, before they are used,⁸⁵ but the purificator is not blessed. The form of the blessing is found in the *Rituale Romanum* (VIII, 22).

The altar linens should always be kept scrupulously clean. They should be washed in three distinct waters. The first washing must be performed by a person in Major Orders;⁸⁶ the second and third ablutions may be performed by a nun or a layman. Only a tonsured cleric or those who have charge of the linens may touch them.⁸⁷

Corporal

The corporal must be made of linen or hemp;⁸⁸ cotton and muslin are forbidden.⁸⁹ The average size is between eighteen and twenty inches square. It is desirable that the corporal be entirely white, without ornamentation, and perfectly smooth. It is not necessary to stitch a white or red cross in the front fold, although this practice is tolerated. Lace around the border of the corporal is also tolerated but approved authors frown upon its use.⁹⁰ The corporal must always be carried in a burse and must be unfolded before each Mass;⁹¹ thus it may not be left unfolded on the altar in preparation for a following Mass. It is folded symmetrically so as to form nine squares. After it is washed, it should be bleached, starched, and ironed.

⁸⁴ *Rit. Cel.* X, 6; *Rit. Rom.* IV, ii, 12; *Caer. Ep.* II, xxix, 3. The binding force of this rubric was reiterated by the Instruction on the Sacraments of March 26, 1929 (AAS XXI, p. 638, n. 5). Cf. also *Eccl. Review*, Oct. 1936, p. 417; Mar. 1940, p. 275.

⁸⁵ *Rit. Cel.* I, 1.

⁸⁶ CJC 1306, 2.

⁸⁷ CJC 1306, 1.

⁸⁸ *Rit. Cel.* I, 1.

⁸⁹ SRC 2600; 1287.

⁹⁰ O'Connell, I, p. 257; Roulin, p. 18.

⁹¹ SRC 2146.

Pall

The pall is a square piece of linen or hemp, at least on the under surface.⁹² It should be slightly larger than the paten. The upper surface may be made of silk, or cloth of gold or silver, and may be ornamented with embroidery, provided nothing black, and no symbols of death be used.⁹³ If an ornament is to be used, a small cross of thread will be found most practical; lace is merely tolerated.

Purificator

The purificator should be of linen or hemp.⁹⁴ When folded and placed on the chalice, it should be as wide as the diameter of the cup and long enough to reach the base on both sides. The average size is eighteen inches in length and twelve inches in width. No ornamentation is required, but lace is tolerated along the edge. A colored cross may be stitched in the center to distinguish it from a finger towel. It should not be starched.⁹⁵

Altar Cloths

Three clean cloths, made of linen or hemp, are required for the celebration of Mass.⁹⁶ The top cloth should cover the entire surface of the *mensa* and should reach to the ground on both sides.⁹⁷ The other two cloths, which may be one cloth doubled,⁹⁸ should cover the entire surface of the *mensa* in length and width, whether it be a fixed or portable altar.⁹⁹ The upper altar cloth need not hang down in front, especially if an antependium is used. However, the edges of the altar cloth at the front and at the two ends may be ornamented with hempen or linen lace, in which such symbols as the cross, the chalice, the host, or similar objects are woven.¹ Sometimes a border of lace is fastened to the front edge of the altar without in any way being fastened to the altar cloth; this practice is tolerated.

The *Vesperale*² is an altar cloth which, though not prescribed,

⁹² SRC 2600.

⁹³ SRC 3832, 4; 4174, 2.

⁹⁴ SRC 3455, 2.

⁹⁵ Roulin, p. 21.

⁹⁶ *Rub. Gen.* XX; SRC 3868, 2.

⁹⁷ *Rub. Gen.* XX; *Caer. Ep.* I, xii, 11;

SRC 4029, 1.

⁹⁸ *Rub. Gen.* XX.

⁹⁹ Van der Stappen, *Sacra Liturgia*, III, p. 65, q. 46.

¹ SRC 3191, 2.

² Cf. Glossary.

is recommended highly by approved authors. It may be of linen or silk,³ and may be any color but black.⁴ It must be taken off during Mass.⁵

The *Chrismale* is a piece of white linen cloth, waxed on one side, which rests on the *mensa* beneath the three cloths which are prescribed. It is required for the consecration of a fixed altar,⁶ but does not have to remain on it permanently; however, it is *recommended* for both fixed and portable altars, for it protects the altar cloths from dampness.

³ Van der Stappen, *Sacra Liturgia*,
III, p. 68, q. 66.

⁴ Martinucci, I, p. 107.

⁵ SRC 3576, 2.

⁶ *Pont.: De Consecratione Altaris.*

CHAPTER II

VESTMENTS

Color

The sacred vestments used for the celebration of Mass are the amice, alb, cincture, maniple, stole, chasuble, dalmatic, and tunic. Other accessories used at Mass are the humeral veil, the chalice veil, and the burse. The cope is used for Benediction and other ceremonies, such as Vespers, solemn blessings, etc.

The color of the amice and the alb should always be white. The cincture may be white or the color of the day.⁷ The maniple, stole, dalmatic, tunic, chalice veil, burse, and humeral veil should be of the same color as the chasuble.

The color of the chasuble varies according to the feast and the liturgical season; ordinarily, it is white, red, green, violet, or black.⁸ Rose is permitted on the third Sunday of Advent and the fourth Sunday of Lent.⁹ Yellow and blue are not allowed except by special indult.¹⁰ Cloth of gold is permitted to replace white, red, or green, but not black or violet;¹¹ cloth of silver may replace white.¹² A mixture of colors, in which no single color predominates is forbidden.¹³ Imitation gold cloth is also forbidden.

Amice

The amice must be of linen or hemp;¹⁴ cotton, wool, or any other material is forbidden.¹⁵ It should be rectangular in shape, with two strings attached, which may be of a color other than white, and of a material other than linen or hemp.¹⁶ There must

⁷ SRC 2194, 3.

⁸ *Rub. Gen.* XVIII. " 'Violet' means a red-violet, but since it is the color for penitential days the darker shades are best" (O'Connell, I, p. 260, ft. 14).

⁹ SRC 4084, 3.

¹⁰ SRC 2704, 4; 2769, 5, 1; 2788, 2;

3191, 4.

¹¹ SRC 3145; 3191, 4; 3646, 2.

¹² SRC 3646, 3.

¹³ SRC 2769, 5.

¹⁴ SRC 2600; 3868, 1; 3455, 1.

¹⁵ SRC 3868; 3455, 1.

¹⁶ Van der Stappen, *Sacra Liturgia*, III, p. 166, q. 105.

be a small cross in the middle of the amice;¹⁷ other ornamentation is tolerated, although the amice is better plain.

Alb

The alb is a long white tunic made of linen or hemp; cotton, wool, or any other material is not allowed.¹⁸ It should extend to within two or three inches of the floor and hang evenly on all sides.¹⁹ The sleeves of the alb should reach to the hands. On greater feasts albs made of lace or embroidery from the cincture down may be tolerated.²⁰ Religious symbols may be embroidered on the alb or worked into the lace.²¹ Colored material may be used as a background for the lace at the ends of the sleeves and at the hem;²² ordinarily this material will be of the same color as the cassock.

Cincture

The cincture must be a cord, not a narrow band.²³ It is more correct to use a linen cincture, although those made of silk or wool are not forbidden.²⁴ The length of the cincture is not determined, but it should be sufficiently long to enable the celebrant to double it around his waist and tie the stole in place with its ends. Some authors say it should be at least twelve, and not more than fourteen feet.²⁵ Tassels and fringe are allowed from custom.

Quality of the Cloth

The chasuble, maniple, and stole should be made of silk,²⁶ although silk mixed with an equal or lesser quantity of wool, cotton, or linen is tolerated.²⁷ Pure wool, linen, or cotton is forbidden.²⁸ Satin, silk poplin, silk velvet, and other similar materials, which are silk for the most part, are permitted.²⁹ Cloth of any kind interwoven with spun glass is forbidden;³⁰ if it is interwoven with silver thread, it is permitted. The inner lining

¹⁷ *Rit. Cel.* I, 3.

¹⁸ SRC 2600; 3387; 3779, 2; 3868, 1.

¹⁹ *Rit. Cel.* I, 3.

²⁰ SRC 3804, 12.

²¹ SRC 3191, 5.

²² SRC 3780, 5; 4048, 7.

²³ SRC 4048, 6.

²⁴ SRC 2067, 7; 3118.

²⁵ Collins, p. 172.

²⁶ *Ibid.*

²⁷ *Ibid.*

²⁸ SRC 2769, 5.

²⁹ SRC 3543; 3796.

³⁰ Cf. SRC 2949.

should be of silk, although wool, cotton, or linen is allowed; the lining may be a different color than the exterior of the vestments.³¹

Maniple, Stole

The maniple should be flexible and of sufficient length; Dom Roulin gives forty-eight inches as a suitable length.³² There should be one cross in the center,³³ but there may be also crosses at both ends. It may be ornamented, embroidered, or fringed, and tassels are permitted at each end. When the celebrant uses the cope, the maniple must not be worn.³⁴

The stole should extend below the chasuble.³⁵ Only one cross is prescribed, and that should be in the center; but, just as for the maniple, additional crosses may be placed at both ends. It may be ornamented at the ends by fringe or tassels. It should be used at Mass, in the administration of the Sacraments and of sacramentals, e.g., blessings, and in other functions for which the rubrics prescribe it. It is not to be used in the solemn recitation of the Divine Office,³⁶ except the Office of the Dead.³⁷

Use of the Chasuble

In general, the chasuble is worn only for the celebration of Mass; if, however, Holy Communion is distributed immediately before or after Mass, the chasuble may be worn. On the other hand, if before or after Mass a function is performed for which a cope is required, the chasuble may *not* be used, e.g., for the *Asperges* on Sundays. The chasuble may be used in the procession of the Blessed Sacrament on the Feast of Corpus Christi by other priests in the procession, but not by the celebrant.

Dalmatic and Tunic

The dalmatic and tunic are worn by the deacon and subdeacon respectively, for Solemn Mass, processions, and Solemn Benediction.³⁸ They are of the same color and material as the chasuble. Both should have closed sleeves and sides.

³¹ *Ephem. Liturg.* 1893, p. 161.

³² P. 139. This, of course, is the full length of the maniple before it is folded. O'Connell, I, p. 264, says it should be between 38 and 48 inches unfolded.

³³ *Rit. Cel.* I, 3.

³⁴ *Rub. Gen.* XIX, 4.

³⁵ O'Connell, I, p. 264; Roulin, p. 135.

³⁶ SRC 2956, 5.

³⁷ SRC 3029, 8; Fortescue, p. 448.

³⁸ *Rub. Gen.* XIX, 5.

The dalmatic should be somewhat longer than the tunic, and the sleeves of the tunic longer and narrower than those of the dalmatic.³⁹ Ornamentation is allowed and generally consists of an orphrey on the sleeves and two vertical bands (*clavi*) on the back and front.⁴⁰ On the dalmatic these bands should be joined at the bottom by a horizontal band.

The dalmatic and tunic are replaced by folded chasubles and the broad stole on certain penitential days.⁴¹

Chalice Veil, Burse

The chalice veil and the burse should be of the same material as the chasuble. They may be ornamented with a cross.

Cope, Humeral Veil

The cope is made of the same material as the other vestments. It should have the form of a perfect semicircle and be open at the front. A hood is attached at the back. It is much more sensible, practical, and comfortable to have the hood cut out to fit the neck, than to have it hanging from the lower edge of a wide orphrey.

The cope is used in processions, in blessings performed at the altar, e.g., the blessing of ashes and palms, during the *Asperges*, at the Absolution after Requiem Masses, at solemn recitation of Lauds and Vespers,⁴² and during Benediction of the Blessed Sacrament. If a cope cannot be obtained for the blessings performed at the altar, e.g., for the blessing of ashes, the celebrant does not use the chasuble, but wears only the alb and stole.⁴³

The humeral veil used by the subdeacon at Solemn Mass must be of silk.⁴⁴ It is of the same color as the other vestments. It is not used at Requiem Masses. There should be no ornamentation in the center, for the subdeacon wears it longer on the right than on the left side.⁴⁵ The veil used at Benediction must always be white,⁴⁶ and it also is made of silk.⁴⁷

³⁹ *Caer. Ep.* I, x, 1.

⁴⁰ Roulin, p. 141; O'Connell, I, p. 265.

⁴¹ *Rub. Gen.* XIX, 6. Cf. p. 206.

⁴² *Rub. Gen.* XIX, 3.

⁴³ *Rub. Gen.* XIX, 4.

⁴⁴ *Caer. Ep.* I, x, 5.

⁴⁵ *Caer. Ep.* I, x, 5; II, viii, 60.

⁴⁶ Van der Stappen, *Sacra Liturgia*, III, p. 234, q. 138.

⁴⁷ *Ibid.*

SECTION II

PRINCIPLES OF CEREMONIES

SECTION II

PRINCIPLES OF CEREMONIES

CHAPTER I

FOREWORD

I. UNIFORMITY OF ACTION

When two or more are performing an action, e.g., genuflecting, bowing, walking, reciting a prayer, they should act *together* at the same time and with the same speed. Nothing is more conducive to the smoothness of a ceremony.

II. PRECEDENCE

In all ceremonies strict precedence is observed:

1. Superiors walk at the right of, or behind, inferiors; the place of dignity in a procession is at the end.¹

2. When possible, inferiors cross behind, rather than in front of, superiors.

3. Those of lower rank sit after those of higher rank, but rise before them.

4. In the sanctuary those of higher rank sit on the Gospel side.²

III. STANDING, SITTING, WALKING, TURNING

Standing

To rise for someone is a sign of reverence. Thus, in the Mass it is proper to rise at the Gospel because the Gospel is the word of God; similarly, the congregation rises for the celebrant who is about to greet them with the words *Dominus vobiscum*.

¹ This refers to processions in which the celebrant is *vested*. If he wears only cassock and surplice, however, he leads the procession, and the order of dignity is reversed. Cf. Fortescue, p. 31; Callewaert, p. 3, ft. 11.

² In the Seminary Chapel the clergy sit on the Epistle side because the Archbishop's throne is on the Gospel side.

Sitting

The position of sitting denotes authority to teach and rule. For this reason it is customary for the bishop to sit during a liturgical function.

Walking

Always walk erect, at a moderate pace, and without gazing about. Never walk backwards or sideways. When encountering an obstacle, step off to the right so that you will pass it at your left; e.g., when the sacristy is behind the altar, approach the altar from the Gospel side and leave it from the Epistle side. When mounting steps, always place your right foot first.

In passing an altar at which Mass is being celebrated:³

1. If the Consecration is just taking place, kneel and bow; remain kneeling until the chalice has been replaced on the altar. Then bow, rise, and continue on your way.

2. After the Consecration but before the Communion, genuflect on one knee.

3. If Communion is being distributed, make a double genuflection.⁴

Turning

1. When walking alone:

a) Always turn toward the person or thing of greater dignity, e.g., the Blessed Sacrament, altar, bishop, celebrant. In cases of conflict of dignity, decide in favor of the nearer, e.g., at the altar turn toward it and away from the bishop or celebrant; at the throne turn toward the bishop and away from the altar.

b) When you are free to turn either way, turn toward the right.

2. When walking with another:

Ordinarily, turn toward the person with whom you are walking.

Exception: Under no circumstances should you turn your back to the Blessed Sacrament if It is exposed.

³ For particular instructions for the priest going to the altar to say Mass, cf. p. 75.

⁴ The double genuflection always includes a medium bow of the body. Cf. p. 37.

CHAPTER II

THE HANDS

Position of Hands

1. When your hands are unoccupied, hold them joined before your breast; the fingers should be extended and touching each other, and should point upward at an angle of about twenty degrees; the right thumb is over the left.⁵

2. When one hand is occupied, place the other open on your breast.⁶

3. When seated, place your hands on your knees.

Large Sign of the Cross⁷

Place your left hand just below your breast, with the fingers and thumb held close together and extended. With the tips of the three middle fingers of your right hand, touch your forehead (without bending your head), breast (just above where the left hand is placed), left shoulder, and right shoulder. The words said while making the sign of the cross are distributed as follows:⁸

⁵ *Rit. Cel.* III, 1: “. . . junctis manibus ante pectus, extensis et junctis pariter digitis, et pollice dextero super sinistrum posito in modum crucis . . .”; cf. O’Connell, II, p. 11 ff.

⁶ The instructions given here in *Principles of Ceremonies* concern minor ministers principally. For detailed instructions concerning the celebrant, deacon, and subdeacon, cf. the sections proper to them.

⁷ *Rit. Cel.* III, 5.

⁸ The sign of the cross is completed when the hand touches the right shoulder. The practice of touching the breast again above the left hand is arbitrary. Nor is it necessary to join the hands afterwards, unless what follows is to be said with hands joined or joining the hands is otherwise prescribed. Cf. Van der Stappen, I, p. ii (2).

FOREHEAD	BREAST	LEFT SHOULDER	RIGHT SHOULDER
In nomine Patris, Adjutorium Indulgentiam,	et Filii, nostrum absolutionem	et Spiritus in nomine et remissionem	Sancti. Amen. Domini. peccatorum nostrorum
Cum Sancto	Spiritu	in gloria	Dei Patris. Amen.
Et Benedictus omni benedictione da propitius Deus, Magnificat Benedictus Nunc Pater,	vitam qui venit caelesti pacem in adjutorium anima Dominus, dimittis et Filius,	venturi in nomine et gratia in diebus meum mea Deus servum tuum, et Spiritus	saeculi. Amen. Domini. repleamur. nostris: intende. Dominum: Israel, Domine, Sanctus.

Small Sign of the Cross

1. How to make the small sign of the cross:

Place your left hand below your breast and make the sign of the cross with the front part of your right thumb, holding the other fingers together and pointed toward the left. Lift your thumb between the vertical and horizontal bars of the cross. Always make the vertical bar first.

2. When the small sign of the cross is made:

The priest or deacon signs the book⁹ (or altar) at the word *Sequentia (Initium)*. The cross is made on the forehead at the words *Sancti Evangelii*; nothing is said while making the cross on the lips;¹⁰ the last cross is made on the breast at *secundum*. The hands are joined at the name of the Evangelist.

At a Solemn Mass, when the deacon *sings* the Gospel, these crosses are made with him by those assisting, but they are not made with the celebrant when he *reads* the Gospel beforehand.

In the Office a small cross is made on the lips alone at the *Aperi, Domine* and the *Domine, labia mea aperies* of Matins. One is made on the breast alone at *Converte nos* after the *Confiteor* of Compline.

⁹ Cf. *Rit. Cel.* VI, 2. Cf. pp. 80; 212.

¹⁰ Since the lips should be closed, this is evidently more correct. Cf. O'Connell, II, p. 71; De Carpo-Moretti, p. 243; Callewaert, p. 165.

Striking the Breast

Holding your left hand just below your breast, strike your breast gently with the tips of the fingers of your right hand. Your fingers should be extended and touching each other.

Strike your breast at:

1. *Confiteor* — *mea culpa, mea culpa, mea maxima culpa*
2. *Agnus Dei* — except in Requiem Masses
3. *Agnus Dei* in Litanies — by custom.

N.B. Do not strike your breast at the *Domine, non sum dignus* when it is said by the celebrant before his Communion.¹¹

Carry

1. Books: with the open side to the left¹²
2. Torches: in the outside hand
3. Birettas: in both hands, with the wingless side to the left and the top facing forward.

¹¹ SRC 3535, 3, declares that the deacon and subdeacon are not bound to strike their breast with the celebrant; *a fortiori* others are not held to do so. Cf. Van der Stappen, I, p. ix.

¹² However, when you are about to present a book to a superior minister, carry it with the open side to the right. The master of ceremonies does this at Solemn Mass. Cf. p. 245.

CHAPTER III

REVERENCES

I. REVERENCES IN GENERAL

Reasons for Reverences

As it is customary for people to greet each other when meeting and parting, so, too, the reverence or greeting has a place in liturgical functions. Liturgical reverences, moreover, are used to give form and expression to internal devotion.

Kind, Degree

The kind and degree of reverence is determined in several ways:¹³

1. By the dignity of the person to whom the reverence is shown. Thus a greater reverence is given to God than to the Blessed Virgin, and a greater reverence to the Blessed Virgin than to the other Saints. Similarly, a different degree of reverence is shown to a bishop than to a priest, to an Ordinary than to an auxiliary bishop.

2. By the dignity of the person offering the reverence. Thus the celebrant only bows when coming to an altar at which the Blessed Sacrament is not reserved; the server is required to genuflect.

3. By the nearness of the thing or person to whom the reverence is given. Thus in singing the Gospel at a Solemn Mass the deacon bows to the book at the name of Jesus, while the celebrant bows to the altar.

4. By the clearness with which an object of reverence is manifested. Thus the celebrant bows to the book when he reads the name of Mary, unless there is a representation of the Blessed Virgin displayed in the principal place over the main altar — in

¹³ Callewaert, p. 17.

which case he bows to the image. The image represents the Blessed Virgin more clearly than the mere name occurring in the Missal.

There are three types of reverences: the *bow*, the *genuflection*, and the *kiss*. They are treated successively in the following pages together with some general rules for their use.

II. BOWS

Bows of the Head¹⁴

1. **Profound:** The head is bowed low with a slight bending of the shoulders. This bow is made to the cross (or the Blessed Sacrament) — even outside of Mass — at *Oremus*, *Gloria Patri*, and at the name of Jesus (but not “Christ” unless it occurs with “Jesus”). It is also made during the *Gloria* and Creed and on many other occasions. It expresses *cultus latriæ*.

2. **Medium:** The shoulders are not bent, and the head is bent to a lesser degree than in the profound bow. This bow is made at the name of Mary and expresses *cultus hyperdulæ*.

3. **Slight:** The shoulders are not bent, and the head is inclined very little. This bow is made at the name of the Saint¹⁵ whose Mass is said or of whom a commemoration is made. It expresses *cultus dulæ*.

N.B. 1. Bows are made to the Missal at the name of Mary and at the names of the Saints, unless there is a representation or image of the Blessed Virgin or Saint in the principal place over the altar, in which case the bow is made toward the representation or image.

2. The slight bow is also made to the Missal at the name of the Pope or Bishop, but only on the anniversary of the Bishop’s election and consecration.¹⁶

¹⁴ O’Connell, II, p. 27, divides head bows more simply into profound and slight. His reason, namely, that medium and slight bows are impossible to distinguish, is a good one to follow in practice. But the classical distinction, founded on the different types of *cultus*, is still held by other rubricians.

¹⁵ No bow is made at the name of the Saint when it occurs in the title of the Epistle or Gospel (SRC 3767, 25).

¹⁶ Bows are also made even when they have no relation to a form of *cultus*, v.g., the bows made before and after incensing anyone, the bows which are made *honoris causa* to a bishop, to clergy assisting in the sanctuary, etc. In these cases, the degree of the bow is determined by the difference in dignity between the one bowing and the person to whom he bows.



**Slight Head
Bow**



**Medium Head
Bow**



**Profound Head
Bow**



**Medium Body
Bow**



**Profound Body
Bow**

Bows of the Body

1. Profound: The body is bent forward so that the tips of the fingers, if extended, could touch the knees. The celebrant, deacon, and subdeacon make this bow at the *Confiteor*.

N.B. This bow is never made while kneeling.¹⁷

2. Medium: The head and shoulders are bent. This is midway between a profound body bow and a profound head bow.

III. GENUFLECTIONS



Simple Genuflection



Double Genuflection

Kinds

There are two forms of genuflection: the double genuflection, or prostration, and the simple genuflection.

Double Genuflection

A. How to make a double genuflection:

Bend your right knee to touch the floor near the heel of your left foot, place your left knee near the right, and make a medium

¹⁷ Cf. SRC 4179, 1. A medium body bow (which always includes a moderate bending of the shoulders) made while kneeling, is equivalent to a profound body bow made while standing.

bow of the body. When you rise, first raise your head, then lift your left knee, and then the right.

B. When the double genuflection is made:

The double genuflection is made *only when the Blessed Sacrament is in some way exposed*,¹⁸ and then only under the following circumstances:

a) During a service:

- (1) When approaching the altar from the sacristy at the beginning of a service and when returning to the sacristy at the end, everyone makes this genuflection.¹⁹
- (2) Whenever anyone leaves the altar to go to the sacristy, e.g., the thurifer, to get the thurible.
- (3) Whenever a minister leaves the altar to go to a place far from it or out of direct view of it.

One is not said to leave the altar when one goes to the credence table, to the sedilia, to give the *Pax*, or to incense the choir and congregation; at such a time a double genuflection is not required.

b) Outside of a service:

Double genuflections are required many times outside of a service when they are not required during it. Thus, a double genuflection is always made before an altar on which the Blessed Sacrament is exposed, even though one only passes it at the side. The reason for this is that outside of a liturgical service every approach is an *accessus*. A double genuflection is also made when passing a priest who is carrying the Blessed Sacrament.

¹⁸ The Blessed Sacrament is considered exposed:

- a) When It is in the monstrance, in the ciborium (or pyx) during private exposition (p. 406), or in the chalice in the repository on Holy Thursday and Good Friday;
- b) When It is elevated at Mass or when Holy Communion is distributed;
- c) When It is carried in procession inside or outside the church;
- d) When It is on the altar after the Consecration, but only to the celebrant, deacon, and subdeacon — *not to the inferior ministers*, i.e., the master of ceremonies, the thurifer, etc., except when they are going up to, or coming down from, the altar after the Consecration. Therefore, the inferior ministers do not make a double genuflection when coming from the sacristy or returning to it (SRC 4135, 3), but make a simple genuflection on going up to, and coming down from, the altar. Cf. Callewaert, p. 28.

¹⁹ SRC 937, 6; 4048, 11.

Simple Genuflection

A. How to make the simple genuflection:

Bend your right knee so that it touches the floor near the heel of your left foot. Keep your body erect, without bowing and without resting your hands on your left knee. Never genuflect at an angle, v.g., in passing from one side of the altar to the other, but always directly toward the altar.

B. When the simple genuflection is made:

1. Before the Blessed Sacrament exposed (cf. p. 38, ft. 18): a simple genuflection is made as often as one, during a ceremony, passes before the center of the altar, comes to the center from an outside point, or goes from the center to an outside point (not, however, if one is coming from or going to the sacristy or any point far from the altar or out of direct view of it).

2. Before the Blessed Sacrament enclosed in the tabernacle (or before a relic of the Holy Cross or Passion): a simple genuflection is made whenever anyone passes before the center of the altar, leaves the center to go to any outside point (even to the sacristy), or comes to the center of the altar from any outside point (even from the sacristy).

3. Before the cross of the altar on which Mass is celebrated (if the Blessed Sacrament is not reserved): the same rules as in 2 bind everyone but the celebrant, who only bows his head profoundly.²⁰ This rule holds in a Solemn as well as in a Low Mass.

N.B. 1. From the beginning of the Adoration of the Cross on Good Friday until after None of Holy Saturday (even outside a service) all, even the celebrant, prelates, and canons, must genuflect to the cross.²¹

2. Apart from these days, however, *outside a service* one need only bow to the cross of the high altar (on the supposition that the Blessed Sacrament is not present).

4. When the Blessed Sacrament is present on the altar after

²⁰ Callewaert, p. 30. This exception is also made for prelates and canons, even when they are not celebrating Mass.

²¹ SRC 3049, 5.

the Consecration, a simple genuflection is made by the inferior ministers, both on going up to and coming down from the altar.²²

5. If a person approaches a place where he is to remain kneeling and where he would ordinarily make a genuflection, he must genuflect first, rise, and then kneel, *provided that the place of genuflecting and kneeling are different*. Thus, e.g., a priest approaching the altar from the sacristy to give Benediction — since the first and last genuflections of each service must be made on the floor — would first genuflect on the floor, then rise, and kneel on the step.

On the other hand, *if the place of genuflection and kneeling would be exactly the same*, the genuflection would be omitted.²³ Thus, e.g., when the celebrant and the *pluvialistae* assisting him come to the altar to kneel for the first stanza of the hymn *Ave, maris stella*, they do not genuflect but kneel immediately on the step, since if they were to genuflect they would genuflect on the step, and then the place of genuflecting would be identical.

IV. KISSES

Kinds, Rules

The ceremonial kiss is a very ancient sign of respect and reverence. It is made by touching the object lightly with closed lips.

A. Kisses of the altar, *Lectioarium*, and paten:

The altar is kissed because it represents Christ; the *Lectioarium*, because it contains the words of Christ; and the paten, because on it rests the Sacred Body of Christ.

B. Kisses of the celebrant's hand:

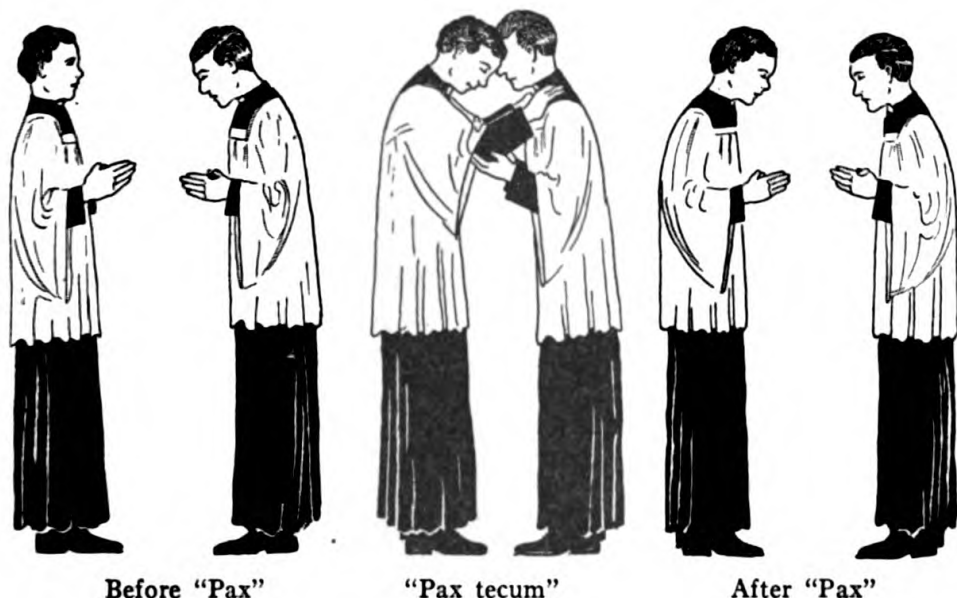
In Solemn Masses (except Requiem Masses), when giving and receiving the biretta, thurible, paten, chalice, etc., the deacon kisses the object which he presents and the celebrant's hand. The

²² Callewaert, p. 35. For rules of genuflections for the deacon and subdeacon, cf. p. 201.

²³ Callewaert, p. 24; Fortescue, p. 25; Le Vavas seur-Haegy, I, p. 124. However, it is sometimes necessary, for the sake of uniformity, that a person acting with another make a genuflection not required according to this principle, or even omit a genuflection required by it. This principle is expressed among authors writing in Latin by the words *ratione accomodationis*.

rule: In presenting an object, kiss the object first and then the hand;²⁴ in receiving an object, reverse the order.²⁵

N.B. In the presence of the Blessed Sacrament exposed and in the presence of the Ordinary, only kisses which are part of the ceremony are retained, e.g., the deacon kisses the celebrant's hand before the Gospel, and the paten and chalice, as well as the celebrant's hand, at the Offertory, and the paten and celebrant's hand at the *Libera nos*; the subdeacon kisses the celebrant's hand after the Epistle.



C. The Kiss of Peace.

This is not actually a kiss, but rather a ceremonial embrace symbolizing fraternal charity. It is given at all Solemn Masses, except Requiem Masses and Masses of the last three days of Holy Week.

The Ceremony:

1. Both stand facing each other with joined hands; the one receiving the *Pax*²⁶ bows to the one giving it.

²⁴ *Caer. Ep.* II, xvi, 8; II, xxi, 6; SRC 3139.

²⁵ If the object is blessed, however, kiss the object first and then the hand, even when receiving it.

²⁶ *Caer. Ep.* I, xxiv, 5.

2. The one giving the *Pax* places his hands, palms downward, on the shoulders of the other, bows his head and shoulders slightly toward the other's left shoulder,²⁷ and says *Pax tecum*. The one receiving the *Pax* places his hands, palms upward, under the other's elbows,²⁸ bows toward the other's left shoulder, and says *Et cum spiritu tuo*.

3. Both straighten up, face each other with hands joined, and bow.

N.B. In giving the *Pax* to a bishop, one should place his arms under, not over, the bishop's.²⁹

V. SPECIAL NOTES ON REVERENCES

1. When a person salutes clergy in the choir, he ordinarily gives precedence to those of higher rank. Thus, he bows to a bishop before bowing to a priest. This rule does not hold, however, when a number of reverences are to be made *in transitu*, in which case no regard is had for the order of dignity, but rather for convenience; therefore, a person makes a reverence first to him whom he is leaving and then to him whom he is approaching.³⁰

2. In the presence of the Blessed Sacrament exposed, all bows and genuflections which are ordinarily made to the cross or Missal are directed to the Blessed Sacrament.³¹

3. In the presence of the Blessed Sacrament exposed, no reverences are made to anyone,³² not even to a bishop,³³ unless he is far distant from the Blessed Sacrament.³⁴ This is to be understood as referring to reverences which are made *honoris causa*, e.g., those made on approaching, leaving, or passing the clergy or bishop. It does not refer to the bows made before and after

²⁷ *Rit. Cel.* X, 8. The rubric says the left "cheek": ". . . complexus accipit pacem sinistris genis sibi invicem appropinquantibus."

²⁸ SRC 2915, 7.

²⁹ Callewaert, p. 38. Others say that this change is made only if the bishop is the Ordinary or the Apostolic Delegate, or another "greater" prelate. Cf. Glossary.

³⁰ *Caer. Ep.* I, xviii, 13.

³³ SRC 2928, 6.

³¹ SRC 3875, 4.

³⁴ SRC 2049, 1.

³² SRC 2544.

the *Pax* or incensing, nor to the kisses at the offering of the paten or chalice to the celebrant, nor to the kisses after the Epistle and before the Gospel, since these pertain to the rite or ceremony itself. (Cf. p. 41).

4. If the Ordinary of the diocese is present, the usual bows are made to him, but none are made to the clergy unless the bows are part of the rite.

5. In Requiem Masses all bows are retained,³⁵ except for the times mentioned in 3 and 4 above. All kisses are omitted except those of vestments and of the altar, and of the paten by the *celebrant* during the *Libera nos*.

6. All bows are omitted from the Adoration of the Cross on Good Friday until after None on Holy Saturday.

7. One never bows to the clergy when they are kneeling.³⁶

8. Bows are returned if the person bowing is of equal or higher rank.

9. Bows should not be made unless they are required by the rubrics. While kneeling, the celebrant and ministers make a head bow only where it is expressly prescribed, e.g., at *Veneremur cernui* in the *Tantum ergo*, and on Christmas and the Feast of the Annunciation at *Et incarnatus est* in the Creed of a Solemn or High Mass,³⁷ but not at the name of Jesus, nor at the *Gloria Patri*.

10. A bow is made at the name of the Ordinary in the Oration and the Canon only on the anniversary of his election and consecration.³⁸

11. Inferior ministers, i.e., everyone except the celebrant, deacon, and subdeacon, always genuflect on the floor (never on the bottom step).³⁹

12. In genuflecting at the altar, only the celebrant may rest his hands on the altar.⁴⁰

13. The cross-bearer and the acolytes with him never bow or genuflect.

14. If *Gloria Patri* occurs three times in succession, one should remain bowed from the beginning of the first until the *Sicut erat* of the third. This never occurs, however, in a liturgical service.

³⁵ SRC 3059, 27.

³⁶ Fortescue, p. 26.

³⁷ SRC 2915, 6.

³⁸ Mueller, p. 5.

³⁹ Callewaert, p. 34.

⁴⁰ Callewaert, p. 26

CHAPTER IV

INCENSING

How to Handle the Thurible

Carry the thurible in your left hand before it is filled with incense, and in the right hand after it has been filled. When carrying it, hold the chains just below the disk or put your thumb through the stationary ring on the disk. It is advisable to keep the thurible slightly open.

To open the thurible, pull up the ring with your right hand while you hold the chains below the disk with your left hand. Then take the chains just above the cover with your right hand.⁴¹ While incense is put in, hold the thurible next to the boat and at a convenient height. Before you close the thurible, wait for the incense to be blessed.⁴²

To close the thurible, relax your hold on the chains (which you have been holding with your left hand) so that the center chain attached to the cover may slip through. With your right hand push the ring around the chains against the top of the cup.

If you present the thurible to one about to use it immediately, hold it beneath the disk with your right hand, and with your left take hold of the chains at the middle. Then cross your right hand over your left so that the one receiving the thurible takes it beneath the disk with his left hand, and the chains near the cup with his right hand. If, however, you present the thurible to one who will, in turn, give it to another, present it with the right hand only, holding it beneath the disk.

⁴¹ The *Caeremoniale Episcoporum* prescribes this, and all authors direct it.

⁴² The incense is always blessed unless the Blessed Sacrament — and the Blessed Sacrament *alone* — is to be incensed. Cf. Callewaert, p. 45; Fortescue, p. 27.

How to Incense⁴³

Bow before (and after) you incense anyone. Then take the chains beneath the disk with your left hand and hold your left hand against your breast; grasp the chains near the cover between the index finger and the middle finger of your right hand. Holding the thurible thus at the height of your breast, raise it in front of your face and swing it outward toward the person being incensed.

The movement of the thurible from the breast to the face and back to the height of the breast is called the *ductus* or swing. The outward movement of the thurible toward the person incensed is called the *ictus* or throw. For each swing there may be either a single or a double throw. The former is known as a "single swing," the latter as a "double swing."

In the double swing the outward throw is repeated, and then the thurible is permitted to swing downward again to the height of the breast; in the single swing the thurible is permitted to fall to the breast after the first outward throw. In giving a single swing it is better that the motion of the thurible upward toward the face and outward toward the person incensed be a single movement.⁴⁴

The double swing is always used when persons are incensed individually; the single swing, when they are incensed as a group.

Summary of Various Incensings

THREE DOUBLE SWINGS:

1. Blessed Sacrament (at all times)
2. The celebrant — when the Ordinary is not present and the Blessed Sacrament is not exposed
3. The Ordinary of the diocese
4. The cross
5. The Book of Gospels (*Lectionarium*).

TWO DOUBLE SWINGS:

1. The celebrant — when the Ordinary is present or the Blessed Sacrament is exposed

⁴³ For the manner of incensing cf. Callewaert, p. 45; Van der Stappen, I, p. 17; Stehle, p. 286.

⁴⁴ Callewaert, p. 46.



Bowling before incensing

Beginning *ictus* of double swing*Ductus* of double swing

Single swing



Bowling after incensing

2. Lesser prelates
3. The deacon of the Mass
4. The subdeacon of the Mass
5. The deacon and subdeacon *pluvialistae* at Vespers
6. Relics⁴⁵ (not to each one, but to all on one side of the altar).

ONE DOUBLE SWING:

1. The choir (when each person is incensed individually, e.g., the clergy in the sanctuary)
2. The master of ceremonies
3. The acolytes (one double swing each)
4. The chanters at Vespers.

THREE SINGLE SWINGS:

1. The choir (when a number are incensed together)⁴⁶
2. The torchbearers at Mass
3. The lay congregation
4. At the blessing of candles, ashes, and palms.

ONE SINGLE SWING:

At the incensation of the altar.

⁴⁵This is disputed; it depends on the interpretation of the phrase, *sacrarum imaginum* in SRC 4057, 2. Fortescue, p. 128; Le Vavas seur-Haegy, I, p. 143; Callewaert, p. 46; O'Connell, III, p. 35, and Mueller, pp. 176 and 194, say double swings. On the other hand, Stehle, p. 282, ft. 1, and Wuest-Mullaney, n. 331, say single swings. Van der Stappen and De Carpo are not clear.

⁴⁶This is disputed, but only Le Vavas seur-Haegy, I, p. 143, holds double swings. Single swings are held by Callewaert, p. 46; Van der Stappen, I, p. 17; Stehle, p. 287; O'Connell, III, 34-35; and Mueller, p. 176. This opinion is well based on SRC 4057, 2.

CHAPTER V

THE BIRETTA

When the Biretta is Worn

A. The cross-bearer, even though a vested subdeacon, and the inferior ministers never wear the biretta.

B. Those in choir are not obliged to wear the biretta,⁴⁷ but may wear it:

1. When sitting, unless the Blessed Sacrament is exposed.
2. During a procession outside the church, unless the Blessed Sacrament is being carried in procession.

C. The Ministers in vestments must wear the biretta as in 1 and 2 above, also in going to and from a sacred function, and in processions inside the church,⁴⁸ unless the Blessed Sacrament is exposed.⁴⁹

How to Wear the Biretta

A. Wear your biretta with the wingless side to the left.

B. Put it on and take it off with your right hand. Put it on *after* you are seated and take it off *before* you rise.

How to Hold the Biretta

A. If you remove the biretta while you are seated, place it on your right knee.

B. Hold it with both hands before your breast:

1. During a procession inside the church whenever you are not vested in sacred vestments (unless you are singing from a book) and whenever you are moving from one place to another
2. While being incensed.

⁴⁷ SRC 3104, 11; 3746, 1.

⁴⁸ SRC 2184, 3.

⁴⁹ The biretta is removed as soon as one comes in sight of the Blessed Sacrament.

When to Remove the Biretta

A. When seated, remove it:

1. To return a bow of the deacon, of the subdeacon, of a priest about to give a sermon, etc.
2. For words at which a bow is made⁵⁰
3. When the Gospel is read.

B. In procession remove the biretta when bowing or genuflecting, unless impeded, e.g., a priest carrying a chalice need not remove his biretta in passing the main altar, unless he makes a *double* genuflection.⁵¹

⁵⁰ SRC 1563, 1; 2684, 13.

⁵¹ If a double genuflection is necessary, the priest kneels, removes his biretta, bows, puts it on, and then rises. Cf. Callewaert, p. 16.

CHAPTER VI

VESTING

Vesting in Cassock

Kiss the cassock and say the following prayer:

Dominus pars haereditatis meae et calicis mei, tu es qui restitues haereditatem meam mihi.

Vesting in Surplice

Make the sign of the cross, kiss the surplice, and say the prayer:

*Indue me, Domine, novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis. Amen.*⁵²

Put your right arm in first and place the surplice over your head; then put in your left arm. When you take the surplice off, reverse the order.

Assisting Another

When assisting another to vest, stand at his left; when assisting him to divest, stand at his right.

⁵² To all who are being trained in seminaries, colleges, or monasteries for the ministry of the Church, and to clerics of every rank and order, as often as they make the sign of the cross and say this prayer while putting on the surplice an Indulgence of 300 days is granted (Pius X, Dec. 1, 1907; *Preces et Pia Opera*, n. 672).

CHAPTER VII

RECEPTION OF COMMUNION

1. The servers of the Mass (even if they are laymen not in cassock)⁵³ and all clerics may receive Communion at the altar.

2. A definite order is observed in the reception of Communion, e.g., a deacon before a subdeacon, clerics before the laity. The server receives before all others of his rank, e.g., a layman before other laymen.

Exceptions: The bride and groom at a Nuptial Mass and a nun on the day of her profession receive Communion *before* the server if he is a layman.⁵⁴

3. Communicants should not come to the altar while the celebrant is receiving the Precious Blood, but either before or after he does so.

4. Priests and Deacons wear stoles of the color of the day (or white) when they receive Communion.⁵⁵

⁵³ SRC 4271, 1.

⁵⁴ SRC 1074; 4328.

⁵⁵ SRC 3499, 1 and 2.

CHAPTER VIII

LIGHTING AND EXTINGUISHING CANDLES

General Rules

1. The candle extinguisher is carried in the right hand.
2. If only one lights the candles, he begins on the Epistle side. In extinguishing them, however, he begins on the Gospel side.⁵⁶
3. The highest rows are lighted first, while the lowest rows are extinguished first.⁵⁷
4. In each row of candles the candle closest to the tabernacle is lighted first. On the other hand the candle farthest from the tabernacle is extinguished first.⁵⁸

Suggestions

1. To extinguish the taper after lighting the candles, the server should draw the taper into the tube, not blow it out. He should, however, push the taper out again immediately, so that at least the burned end of the taper is exposed. This will prevent the tube from being clogged by the wax from the taper.
2. When snuffing out the candles the server should take care not to press the extinguisher too tightly against the candle. This would push the wick into the wax making it difficult to relight the candle.
3. If the strands of the taper are very loose at the end, that part of the taper should be cut off or burned in the sacristy.
4. Leaning candles should be straightened before being lighted. This avoids the possibility of melted wax spilling on the altar cloths.

⁵⁶ SRC 4198, 9.

⁵⁷ Cf. Britt, p. 19; Mueller, p. 142.

⁵⁸ SRC 4198, 9.

SECTION III

THE LOW MASS

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CHAPTER I

GENERAL INTRODUCTION TO THE LOW MASS

Time and Number of Masses

Mass may be celebrated at any time from an hour before dawn until one o'clock in the afternoon.¹

Ordinarily each priest may say only one Mass a day, but, if there is a just cause, the Ordinary may give permission to say two Masses on Sundays and holydays of obligation. On Christmas and All Souls' Day, every priest may say three Masses.

Private Masses are forbidden on Holy Thursday. However, the Ordinary may grant permission:

1. For the pastor to say a private Mass for the convenience of the faithful² in parishes where the complete ceremonies cannot be carried out according to the Missal or the *Memoriale Rituum*³

2. That a private Mass be said for the sick of the parish who cannot with convenience attend the full ceremonies

3. That a private Mass be said before the Solemn Mass in seminaries, religious houses, hospitals, prisons, etc., provided that these places have a permanent chaplain and the right of reserving the Blessed Sacrament.⁴

Where the solemn ceremonies of Holy Thursday are not held, religious superiors may say one private Mass for the purpose of giving Holy Communion to the members of the Order, but this Mass must be said in the chapel of the Order, or, if in church, it must be said behind closed doors.⁵

¹ For a discussion of the Midnight Mass on Christmas, cf. p. 493. In time of war other privileges are sometimes given for saying Mass at other times of the day (cf. Military Faculties of Ordinaries).

² SRC 2616, 1.

³ Cf. Glossary.

⁴ Noldin, III, p. 210.

⁵ SRC 2799, 2.

All Masses, Low, High, and Solemn, are forbidden on Good Friday. The sole exception is a Mass said for the purpose of giving Viaticum to a person who would otherwise die without It.

The ceremony proper to Good Friday, though called the Mass of the Presanctified, is not really a Mass. It may not be celebrated unless the services of Holy Thursday were held, but it *must* be celebrated if the services of Holy Thursday preceded it.⁶

All private Masses are forbidden on Holy Saturday. The ceremonies as found in the Missal or the *Memoriale Rituum* *must* be held in every church which has a baptismal font; in other places they are optional.

Holy Communion

Holy Communion may be distributed wherever Mass may be said, unless forbidden by the Ordinary in particular cases.⁷ Except for a reasonable cause, It should be distributed only during the hours when Mass may be said. In the form of Viaticum, however, It may be administered at any time.⁸

It is always permitted to give Communion during Mass, and any priest may distribute Communion before and after a private Mass. Before a conventual, High, or Solemn Mass, however, a priest may not give Holy Communion while vested for Mass.⁹

Holy Communion may not be distributed on Good Friday, except in the form of Viaticum. In this case the priest wears a white stole, but does not bless the people in church with the Blessed Sacrament.

Holy Communion (except as Viaticum) may be given on Holy Saturday only during Mass or immediately afterward.¹⁰

Leonine Prayers

These prayers, prescribed in 1884 and again in 1886, are still¹¹ to be recited after every *Low* Mass;¹² the exceptions to this rule are noted below.

* Although the ceremonies of Good Friday may not be conducted without those of Holy Thursday and vice versa, they may both be conducted or omitted independently of the ceremonies of Holy Saturday.

⁷ CJC 869.

¹⁰ CJC 867, 3.

⁸ CJC 867, 5.

¹¹ SRC 4333.

⁹ SRC 4177, 3.

¹² However, the intention for which these prayers are recited has been changed. Formerly the intention was the settlement of the Roman Question, but since 1930 it has been the conversion of Russia.

The Leonine Prayers must be said immediately after the Last Gospel.¹³ They are not to be omitted at the death of the Pope.¹⁴

They should be recited alternately by the celebrant and the people,¹⁵ though it is permitted that the celebrant recite them with the server alone if the people are otherwise occupied. They may be recited either in Latin or in the vernacular,¹⁶ depending on the desire of the bishop.

The Leonine Prayers may be omitted:

1. After Low Masses which are said with some solemnity¹⁷
Among these may be enumerated the following:

- a) Solemn votive Mass (when celebrated, with permission, as a Low Mass, p. 140) or a Mass celebrated after the manner of a solemn votive Mass, e.g., the Low Mass in honor of the Sacred Heart on First Friday¹⁸
- b) Funeral Mass for a poor person (which may be a Low Mass, p. 283)
- c) Conventual or parochial Mass and, under some circumstances, the community Mass
- d) A Low Mass at which some receive Solemn or First Communion, Confirmation, Orders, etc.
- e) A Low Mass of a newly ordained priest
- f) A Nuptial Mass

2. When some other function follows the Mass immediately so that the celebrant does not retire to the sacristy,¹⁹ v.g., the Absolution of the dead or Benediction of the Blessed Sacrament.

If Holy Communion is distributed after Mass, the Leonine

¹³ SRC 3682.

¹⁴ SRC Sept. 11, 1903.

¹⁵ The priest should say the prayer, "Hail, Holy Queen," together with the people, but not the prayer, "St. Michael the Archangel." The custom of making the sign of the cross at the end of the prayers is neither prescribed nor forbidden. Cf. *Eccl. Review*, Aug. 1933, p. 193.

¹⁶ Cf. Wuest-Mullaney, n. 186.

¹⁷ SRC 4305.

¹⁸ SRC 4305.

¹⁹ SRC 4271, 2.

Prayers must be said first,²⁰ unless they are omitted for one of the reasons given above.

On Christmas and All Souls' Day the Leonine Prayers are said after the last Mass only, provided that the three Masses follow in unbroken succession.²¹ If the Masses do not follow in succession, the prayers are said as often as the celebrant goes to the sacristy after a Low Mass (except as given in 1. and 2. above).²²

Mass Without a Server

If a priest says Mass without a server and if there is no one to answer the prayers, he must make all the responses himself. He should say the *Confiteor* only once and omit the words *et vobis, fratres*, and *et vos, fratres*. He says *Misereatur nostri* instead of *Misereatur vestri* and *de manibus meis* in the reply to the *Orate, fratres*. He says the *Kyrie* nine times himself.

In saying the *Confiteor* before distributing Holy Communion, he uses the formula *et tibi, Pater* and *et te, Pater*.²³

For the second ablution he may follow this convenient method: first, he may pour the wine and water over the thumb and index finger of his left hand; he may then dip the right thumb and index finger into the chalice and wipe his fingers with the purificator.²⁴

When he transfers the Missal, the priest only bows as he passes the center, even if the Blessed Sacrament is present.²⁵

He must say the Leonine prayers even though he is alone.²⁶

NOTE: The cruets, finger bowl, and towel may be prepared on a stand close to the altar at the Epistle side, or they may be placed on the *mensa* itself. It will be found convenient to pour water into the finger bowl before the Mass, thus simplifying the washing of the hands at the *Lavabo*.

²⁰ SRC June 2, 1916.

²¹ SRC 3705; 3855, 7.

²² The invocation "Most Sacred Heart of Jesus," was not a part of the Leonine Prayers as originally prescribed, but was added with the permission of Pope Pius X in 1904. It is still not a *part* of the Leonine Prayers.

²³ *Eccl. Review*, Oct. 1889, p. 377; Dec. 1913, p. 723.

²⁴ O'Connell, II, p. 202; cf. *Eccl. Review*, Nov. 1934, p. 527.

²⁵ SRC 3975, 2.

²⁶ *Eccl. Review*, Sept. 1935, pp. 295-296.

Prayers to Be Memorized

There are a number of prayers which the priest must know by memory; there are many others which it would be at least *helpful* for him to know. A list of prayers of both kinds is given below:

I. Beginning to Offertory

Prayers at the Foot of the Altar

P. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Introibo ad altare Dei.

S. Ad Deum, qui laetificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

S. Quia tu es, Deus, fortitudo mea: quare me reppulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

S. Et introibo ad altare Dei: ad Deum, qui laetificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

S. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

P. Introibo ad altare Dei.

S. Ad Deum, qui laetificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit caelum et terram.

P. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum, Deum nostrum.

S. Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducatur te ad vitam aeternam.

P. Amen.

S. Confiteor Deo, etc.

P. Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducatur vos ad vitam aeternam.

S. Amen.

P. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

S. Amen.

P. Deus, tu conversus vivificabis nos.

S. Et plebs tua laetabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

S. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

S. Et clamor meus ad te veniat.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Oremus.

Prayer While Ascending Altar Steps

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum, Dominum nostrum. Amen.

Prayer While Kissing Altar

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

Gloria (helpful)

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caelestis, Deus Pater omnipotens. Domine Fili unigenite, Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus

Dominus. Tu solus Altissimus, Jesu Christe. Cum Sancto Spiritu in gloria Dei Patris. Amen.

Prayers Before the Gospel

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum, Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo et in labiis meis: ut digne et competenter annuntiem Evangelium suum. Amen.

Prayer After the Gospel

Per evangelica dicta deleantur nostra delicta.

Credo (helpful)

Credo in unum Deum. Patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem: qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

II. Offertory to Canon

Suscipe, sancte Pater

Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero

tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et neglegentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi, et illis proficiat ad salutem in vitam aeternam. Amen.

Deus, qui humanae substantiae

Deus, qui humanae substantiae dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquae et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.

Offerimus tibi, Domine

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

In spiritu humilitatis

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Veni, sanctificator

Veni, sanctificator omnipotens aeterne Deus: et benedic hoc sacrificium, tuo sancto nomini praeparatum.

Lavabo (at least first two or three verses)

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine:

Ut audiam vocem laudis, et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae et locum habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.
Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

Suscipe, sancta Trinitas

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi, Domini nostri: et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum, Dominum nostrum. Amen.

Orate, fratres

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Sanctus

Sanctus, Sanctus, Sanctus Dominus, Deus Sabaoth. Pleni sunt caeli et terra gloria tua. Hosanna in excelsis. Benedictus, qui venit in nomine Domini. Hosanna in excelsis.

III. Canon to Communion

NOTE: All prayers of the Mass from the beginning of the Canon until after the Ablutions are printed in this section alongside the commentary, beginning on page 86. Hence the prayers which are to be memorized will be only indicated here.

Te igitur . . . as far as haec sancta sacrificia illibata.

From *Quam oblationem* to *Unde et memores* after the Consecration.

In the *Unde et memores*, from *hostiam puram*, etc., until the words *salutis perpetuae* inclusive.

From the beginning of the *Supplices te rogamus* until the beginning of the *Memento pro defunctis*.

From *Per quem haec omnia* until after the *Pater noster*.

From *da propitius pacem*, etc., in the *Libera nos, quaesumus*

until after the Ablutions (i.e., up to and including the prayer *Corpus tuum, Domine*).

IV. Communion to End

Placeat tibi

Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum, Dominum nostrum. Amen.

Benedicat vos

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

N.B. The few additional prayers which the celebrant of a Solemn Mass must know are given in that section. Cf. Celebrant at Solemn Mass, pp. 184 ff.

CHAPTER II

INTRODUCTORY PRINCIPLES

I. VOICE

Three Tones

There are three tones of voice used in the Low Mass: the loud tone, indicated in the rubrics by the words *vox intelligibilis*, *vox clara*, or *voce clara et intelligibili*; the modified tone, *vox mediocris*, or *aliquantulum elevata*, or *parum elata*; and the low tone, *vox secreta* or *vox submissa*.

The rubrics of the Missal suppose that a priest using the *loud tone* should be able to be heard by all who are not at a great distance from the altar, but add the warning that no priest should interfere with or disturb other priests saying Mass at the same time.

The *modified* or *medium tone* is midway between the loud and low tones. It should be heard by the server and by those nearer the altar.

The *low tone* should be heard by the priest himself,²⁷ but not by anyone beyond the steps of the altar. It is described thus in the rubrics: *ut et ipsemet se audiat, et a circumstantibus non audiatur*.

When Tones Are Used

The *loud tone* is used in a Low Mass in those parts which are sung in a Solemn Mass by the celebrant, deacon, subdeacon, choir, or *schola cantorum*; one exception, the *Sanctus* is said in a medium tone. In addition, the Prayers at the Foot of the Altar, the Blessing, and the Last Gospel are said in a loud tone.

²⁷ This is true only in ordinary circumstances; if there is any noise or disturbance, or if the priest has not normal hearing, it is not necessary that he hear himself.

The *medium* or *modified tone* is used just four times, namely:

1. *Orate, fratres*
2. At the *Sanctus* and the *Benedictus*
3. At *Nobis quoque peccatoribus*
4. At *Domine, non sum dignus* — each of the three times these four words are said.

The *low tone* is used at all other times.

II. EYES

A. The eyes are raised to the cross nine times during Mass:

1. Just before the *Munda cor meum*
2. Before the *Suscipe, sancte Pater* in offering the host
3. During the entire *Offerimus tibi*
4. At the words *Veni, sanctificator*
5. Before *Suscipe, sancta Trinitas*
6. At the words *Deo nostro* in the versicle *Gratias agamus* of the Preface²⁸
7. Before the words *Te igitur* in the beginning of the Canon
8. At the words *elevatis oculis in caelum* before the Consecration of the host (p. 89, ft. 79)
9. Before the Blessing as the priest begins *Benedicat vos*.

N.B. At each of these times, except *Offerimus tibi*, the eyes are lowered again immediately.

B. The priest looks at the consecrated Host:

1. During the elevation of the Host
2. During the *Memento* of the Dead
3. During the *Pater noster*, after the words *audemus dicere*, but only when the *Pater noster* is recited (not when it is sung at a Solemn or High Mass)
4. During the three orations before the priest's Communion
5. Whenever the priest is handling the Host after the Consecration.

III. BOWS

Division

As has been noted in the *Principles of Ceremonies* (pp. 35–37),

²⁸ Van der Stappen, II, p. 22: “. . . non vero ad verba *Gratias agamus Domino*.”

there are two general divisions of bows: head bows and body bows.²⁹

Head Bows

Head bows may be profound, medium, or slight,³⁰ varying according to the type of reverence they express: the profound head bow expresses *cultus latriae*,³¹ the medium head bow, *cultus hyperduliae*, and the slight head bow, *cultus duliae*. For a description of these bows and the rules dictating when they are to be made, cf. p. 35.

Body Bows

Body bows may be either profound (indicated in the rubrics by *profunda reverentia* or *profunde se inclinatur*) or medium (*inclinatio mediocris*, *mediocriter se inclinatur*, *aliquantulum* or *parum inclinatus*).

A. The profound bow is made:

1. When the priest arrives at the altar where he is about to say Mass, when he comes down from the altar just before beginning the Prayers at the Foot of the Altar, and when he leaves the altar at the end of Mass,³² provided that the Blessed Sacrament is not reserved

2. During the priest's *Confiteor* and the *Misereatur* said by the server, until after the *Amen*

3. During the *Munda cor meum*, *Jube, Domine, benedicere*, and *Dominus sit in corde meo*

²⁹ Head bows are generally a simple expression of reverence. Body bows express not only reverence but also humility or contrite supplication.

³⁰ When "profound bow" and "medium bow" are used in this section in describing the celebrant's functions at Mass, they will always mean *body* bows, unless a head bow is explicitly indicated.

³¹ Some authors hold that the priest makes a *medium* bow to the cross in the sacristy. We prefer the opinion held by other ceremonialists that all bows which are *cultus latriae* should be *profound head bows*, unless the rubrics explicitly state differently. Cf. Callewaert, p. 20.

³² Callewaert, p. 123, ft. 10, discusses this bow. He mentions that it would be more conformable to the principles given above if this were a head bow. After the priest has said Mass and received Holy Communion, it is no longer necessary for him to express humility by a profound body bow, as he does on approaching the altar and again just before beginning the Prayers at the Foot of the Altar. However, as Callewaert admits, the rubrics clearly demand it.

4. At the beginning of the Canon, from *Te igitur* to the word *petimus*, inclusive

5. During *Supplices te rogamus* to the word *quotquot*, inclusive.

B. The medium bow is made:

1. From *Deus, tu conversus* to *Oremus*, inclusive, in the Prayers at the Foot of the Altar

2. During the words *Oramus te, Domine, per merita sanctorum tuorum*

3. During the entire prayer *In spiritu humilitatis*

4. During the entire prayer *Suscipe, sancta Trinitas*

5. During the *Sanctus* but not during the *Benedictus*

6. During the entire *Agnus Dei*

7. During the three orations before the priest's Communion

8. During the three repetitions of *Domine, non sum dignus* until after the last *anima mea*

9. During the entire prayer *Placeat tibi, sancta Trinitas*.

NOTE: In a High or Solemn Mass when the celebrant is delayed at the altar he may either hold his hands joined or place them on the *mensa* in front of him.

IV. POSITION OF HANDS

Joined Before the Breast

In general, when the hands are not employed and a rubric does not direct otherwise, they are held joined before the breast. The fingers of each hand are extended against the fingers of the other hand. It is incorrect to interlock the fingers or to cup them together.

Before the Consecration and after the Ablutions, the right thumb is crossed over the left. From the Consecration to the Ablutions, the tips of the thumb and forefinger of each hand are joined together and must not be parted except to touch the Host.

Placed on the Altar

When the priest is required to make a body bow at the altar, the rubric generally prescribes that he place his hands on the altar if they are not otherwise occupied. Two exceptions to this are the *Munda cor meum* and the *Sanctus*.

In holding the hands joined on the altar, the tip of the little finger of each hand touches the outer edge (i.e., the *thickness*)

of the *mensa*, while the third finger of each hand rests on the upper surface of the *mensa*. The thumb of the right hand is over the thumb of the left — except from the Consecration to the Ablutions, when the thumb and forefinger are not separated.³³

Held Before the Face

Three times during the Mass the hands are held before the face, namely, at the two *Mementos* and during the priest's short thanksgiving after he has consumed the Host.

Extended Before the Breast

During the Collects, Secrets, Preface, Canon, *Pater noster*, Postcommunions, and *Oratio super populum*, the priest holds his hands extended before his breast, but not above the height, nor beyond the width, of his shoulders.³⁴

The hands are held extended during the Orations until the words *Per Dominum* or *Per eundem Dominum* in the longer forms of the conclusion, or until *in unitate* of the shorter forms of conclusion; once joined, the hands are not separated again until the Oration is completely finished.³⁵

Extended and Rejoined Immediately

1. At *Oremus* after the Prayers at the Foot of the Altar
2. At *Oremus* before the Offertory Prayer
3. Whenever the priest, facing the people, says *Dominus vobiscum* or *Orate, fratres*.

Extended, Joined, and Immediately Extended

The priest extends his hands, rejoins them, and immediately

³³ *Rit. Cel.* IV, 1: "Celebrans junctis manibus ascendit ad medium Altaris, et ibi inclinatus, manibusque item junctis super eo positus, ita ut digiti parvi dumtaxat frontem, seu medium anterioris partis tabulae, seu mensae Altaris tangerent, residuo manuum inter Altare et se retento pollice dextero super sinistrum in modum crucis posito (quae omnia semper observantur, cum manus junctae super Altare ponuntur) . . ."

³⁴ *Rit. Cel.* V, 1: ". . . tum extendit manus ante pectus, ita ut palma unius manus respiciat alteram, et digitis simul junctis, *quorum summitas humerorum altitudinem distantiamque non excedat*, quod in omni extensione manuum ante pectus servatur."

³⁵ *Rit. Cel.* V, 1: "Cum dicit: *Per Dominum nostrum*, jungit manus, easque junctas tenet usque ad finem."

extends them again each time he says *Oremus* at the Missal on the Epistle side.

Extended, Elevated, Rejoined, and Lowered Again³⁶

1. *Gloria in excelsis Deo*
2. *Credo in unum Deum*
3. *Veni, sanctificator*
4. *Te igitur*
5. *Benedicat vos omnipotens Deus.*

Joined Before Each Blessing

Before the priest blesses anything, he joins his hands if they were not already joined.³⁷ When he gives a blessing more solemnly, he first extends and elevates his hands and then joins them in petition, e.g., at the Blessing at the end of Mass.

Placed on the Missal

In reading the Epistle, Gradual, Alleluia Versicle, Tract, and Sequence, the priest places his hands on the Missal so that the thumbs touch the upper surface of the pages and the fingers rest along the sides of the pages or under the Missal.

Turning Pages of the Missal

When the priest is at either the Epistle or the Gospel side, he uses both hands to turn the pages of the Missal. When at the center, he uses only the left hand,³⁸ the right hand, meanwhile, resting on the altar. Between the Consecration and the Communion he turns the pages with the first and second fingers, since he may not separate the thumb and forefinger.

Covering and Uncovering the Chalice

In covering the chalice with the pall, or in uncovering it, the left hand is placed at the base of the chalice to steady it, lest

³⁶ *Rit. Cel.* IV, 3: "Sacerdos stans in medio Altaris et manus extendens, elevansque usque ad *humeros* (quod in omni manuum elevatione observatur) . . ." Van der Stappen, II, p. 16, interprets this rubric to mean that the lowest part of the hands near the wrists should reach the height of the shoulders.

³⁷ *Rit. Cel.* VII, 5: ". . . statim jungens (manus) ante pectus (quod semper facit quando aliquid est benedicturus) . . ."

³⁸ Cf. O'Callaghan, p. 25; Van der Stappen, II, p. 16.

the contents be accidentally spilled. After the Consecration only the last three fingers of the left hand are used to steady the chalice.

Position of Hand Not in Use

When the priest performs an action with one hand, he must see that the other hand be not left suspended in the air. Thus, whenever he signs himself, he places his left hand on his breast. For other blessings, when he is *ad Altare*, he places his left hand on the altar.³⁹ His free hand is on the altar when he turns the pages of the Missal at the center, reaches for the burse, etc. .

Position of Hands When Genuflecting and Kissing Altar

Whenever the priest genuflects at the altar or kisses the altar, he places both hands on the *mensa*.

Before the Consecration he always places his hands *outside* the corporal, but between the Consecration and the Ablutions he places them *on* the corporal. This rule applies also to the hand not being used when turning pages of the Missal, etc.

V. TURNING TOWARD THE PEOPLE

Whenever the priest turns to face the people, he turns right, i.e., toward the Epistle side; ordinarily, he then turns left back to the altar, i.e., toward the Epistle side without completing the circle. At the *Orate, fratres*, however, and again after the Blessing, the priest turns right to the altar, thus completing the circle (unless the Blessed Sacrament is exposed, in which case he never completes the turn).

The rubrics repeatedly admonish the priest to keep his eyes downcast as he turns for the *Dominus vobiscum*, *Orate, fratres*, and *Benedicat vos*.

VI. GENUFLECTIONS

Besides the general rules for genuflections which are treated at length under *Principles of Ceremonies*, pp. 37 ff., there are

³⁹ *Rit. Cel.* III, 5: "Cum seipsum signat, semper sinistram ponit infra pectus: in aliis benedictionibus cum est ad Altare, et benedicit Oblata, vel aliquid aliud, ponit eam super Altare, nisi aliter notetur." The interpretation of the words *ad Altare* in this rubric is much disputed. For a discussion of the dispute, cf. p. 187, ft. 32.

rules which concern the celebrant in a particular way during Mass and in the distribution of Holy Communion.

The Celebrant Genuflects:

1. Whenever he is about to touch the Host or the Particles consecrated for distribution

2. After he covers or uncovers the chalice between the Consecration of the wine and his own Communion

3. Whenever he veils or unveils the Blessed Sacrament *in a notable degree*.⁴⁰ Therefore, he genuflects:

a) When he has opened the tabernacle door to take out the Blessed Sacrament (cf. ft. 40), and again after he has removed the cover from the ciborium before turning to face the people for the *Misereatur*⁴¹

b) When he is about to cover the ciborium before he puts the Blessed Sacrament away,⁴² and again just as he is about to close the door after he has put the ciborium into the tabernacle (cf. ft. 40).

NOTE: For special rules governing Mass celebrated before the Blessed Sacrament exposed, cf. p. 127.

⁴⁰ There is a dispute about the application of this principle. Callewaert, p. 32, ft. 47, holds that no genuflection should be made after opening the tabernacle door if the Blessed Sacrament is already on the *mensa*, e.g., in another ciborium, or before closing the door if the Blessed Sacrament still remains on the *mensa*. This opinion seems reasonable and is certainly much simpler. We shall follow it in the chapters on the distribution of Communion.

⁴¹ This genuflection is not made until just before the celebrant turns after the *Confiteor* has been said. Cf. *Rit. Rom.* IV, ii, 1 and 2.

⁴² If two genuflections would be required in succession, one by reason of touching the Host or Particles, the other by reason of covering or uncovering the ciborium or custodial, one of these genuflections is omitted. For instance, the priest genuflects, puts the Host into the lunette and the lunette into the custodial, closing the custodial without a genuflection; similarly, he opens a ciborium, genuflects, and takes out and consumes any Particles which are to be consumed without making another genuflection.

CHAPTER III

CEREMONIES OF LOW MASS

I. PREPARATION FOR MASS

Prayer

The rubrics suppose that the celebrant spend some time in prayer before Mass.⁴³ The prayers in the Missal entitled *Praeparatio ad Missam pro opportunitate Sacerdotis facienda* may be said and are richly indulgenced.⁴⁴ It is not necessary, however, that these *particular* prayers be said.

Washing of Hands

First wash your hands in the sacristy, saying:

Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire.

Vesting

Then, with the assistance of the server, put on the vestments in the following order:⁴⁵

1. *The Amice*: Take the amice at the two upper corners, kiss⁴⁶ the cross, and bring the amice around to your back by swinging your right arm over your head. Rest the upper edge

⁴³ *Rit. Cel.* I, 1.

⁴⁴ Leo XIII (Dec. 20, 1884) granted a year's Indulgence to those who recite the psalms, antiphon, versicles, responses, and orations, together with the prayer of St. Ambrose intended for the particular day. There are many other indulgenced prayers given in the same part of the Missal.

⁴⁵ It is recommended that the celebrant himself prepare the chalice before vesting, though this *may* be done by any cleric or by one who has permission to handle the sacred vessels (SRC 4198, 15). The chalice, when prepared, should be placed to the left of the vestments.

⁴⁶ The amice, maniple, and stole are kissed, even at a Requiem Mass.

on your head for a moment and then place the amice on your shoulders. Cross the strings in front of you (right over left) and, bringing them around your body under your arms, tie them in front. Tuck the upper edge of the amice neatly inside your collar, placing the right side over the left in front. Recite the prayer:

Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.

2. *The Alb*: Take the alb with both hands. First put your head through, then your right arm, and then your left. Say the prayer:

Dealba me, Domine, et munda cor meum; ut, in Sanguine Agni dealbatus, gaudiis perfruar sempiternis.

3. *The Cincture*: Take the cincture, folded double, with the tasseled ends to the right. Pass it around your waist and tie it⁴⁷ in front with the tasseled ends almost touching the floor. Neatly arrange the alb to hang evenly all around, with no unsightly bunching in any one place.⁴⁸ The prayer to be said while putting on the cincture is:

Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiae et castitatis.

4. *The Maniple*: Take the maniple in your right hand, kiss the cross, and place it on your left arm, rather far back so that it will not interfere with your movements. Meanwhile, recite the prayer:

Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris.

NOTE: The maniple is not worn outside of Mass, e.g., for the *Asperges*, Benediction of the Blessed Sacrament, etc.

5. *The Stole*: Take the stole in both hands. Kiss the cross and place the stole over your head so that it falls evenly on either side in front of you. Cross the two halves of the stole so that they form a cross in front, with the right half over the left; secure the ends of the stole by looping the ends of the cincture over them. Say:

Redde mihi, Domine, stolam immortalitatis, quam perdidisti

⁴⁷No particular type of knot is prescribed.

⁴⁸Even the rubric of the Missal mentions this (*Rit. Cel. I, 3*).

in praevaricatione primi parentis: et, quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.

6. *The Chasuble:* While you are putting on the chasuble and tying the ribbons, say:

Domine, qui dixisti: Jugum meum suave est et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen.

Going to the Altar

Take the chalice with your left hand at the node and your right hand over the burse; turn it so that the side not covered with the veil is facing toward you. Put on your biretta⁴⁹ and take the chalice as before. Bow your head profoundly to the cross and follow the server to the altar. At the door of the sacristy take holy water from the server if customary.

If you pass⁵⁰ the high altar on your way to say Mass, and the Blessed Sacrament is reserved, make a simple genuflection but do not remove your biretta. If the Blessed Sacrament is not reserved, only bow profoundly. In general, never remove your biretta in bowing or making a simple genuflection if impeded, v.g., when you are carrying the chalice.

In passing an altar at which the Blessed Sacrament is exposed, kneel, remove your biretta, and make a medium body bow; then put on your biretta, rise, and continue on your way. The same directions are to be followed in making any double genuflection on the way to the altar.

If you meet a priest carrying the Blessed Sacrament, make a double genuflection and do not rise until he has passed from view.

Make no reverence in passing a side altar, unless Mass is going on at the altar, and then only under the following circumstances:

⁴⁹ The rubrics suppose that a priest wears the biretta: *Rit. Cel.* II, 1: “. . . et facta reverentia Cruci, vel imagini illi, quae in Sacristia erit, *capite cooperto* accedit ad Altare . . .” The contrary custom has never been recognized; in St. Peter’s in Rome a penalty is attached to omitting the biretta. Cf. *Hom. and Past. Review*, Jan., 1940, p. 431.

⁵⁰ That is, if you pass the altar either at the front or at the side. Cf. Van der Stappen, II, p. 47; Kuenzel, p. 49.

1. If you pass an altar at the Consecration of the Mass, kneel, remove your biretta, and bow; remain kneeling until the chalice has been replaced on the altar. Then bow, put on your biretta, and rise.

2. Genuflect if, in passing an altar, you become aware that it is between the Consecration and the Communion.⁵¹

3. If you pass an altar at which Holy Communion is being distributed, make a double genuflection and rise immediately.⁵²

II. THE MASS

Arrival at the Altar

When you have reached the altar, remove your biretta and hand it to the server. Genuflect on the floor if the Blessed Sacrament is present in the tabernacle; if the Blessed Sacrament is not present, only make a profound bow. Then go up to the altar.

Without bowing to the cross and without stepping away from the center, place the chalice a little toward the Gospel side so that the front part of it faces you somewhat at a slant. Remove the burse from the chalice.

With your left hand hold the burse upright on the altar so that the opening faces upward and the figured side faces the Gospel corner. Remove the corporal with your right hand and place it on the altar.

Lay your left hand on the altar and with your right place the burse against the gradine at the Gospel side, so that the opening of the burse (if the design permits) faces the tabernacle. Spread the corporal with both hands: left, right, top, bottom.

Place the chalice on the corporal, some distance back from the edge of the *mensa*, and straighten the veil in front so that it hangs evenly. Then, with your hands joined and without bowing to the cross, go to the Missal at the Epistle side.⁵³

Open the Missal to the Mass which is to be said.⁵⁴ Then return

⁵¹ SRC 4135, 2.

⁵² *Rit. Cel.* II, 1.

⁵³ Always turn to face squarely the direction in which you are going. Never walk sideways, even for a short distance.

⁵⁴ The server is not permitted to open the Missal nor to turn the pages at any time during the Low Mass (SRC 2572, 5).

to the center. Bow to the cross and, stepping slightly to the Gospel side, turn right and go down the front steps to the floor. There genuflect on the step if the Blessed Sacrament is reserved; if not, only bow profoundly.

Prayers at the Foot of the Altar

Make the sign of the cross and begin the Prayers in a loud, clear tone. Bow at *Gloria Patri* and sign yourself at *Adjutorium nostrum in nomine Domini*. At the *Confiteor* make a profound body bow, but do not turn toward the server at the words *et vobis, fratres* and *et vos, fratres*. Remain bowed while the server says the *Misereatur*; then answer *Amen* and stand erect.

Do not bow while you say the *Misereatur* after the server's *Confiteor*. Make the sign of the cross at the *Indulgentiam*, and make a medium bow toward the cross for the last four responses. Then, remaining bowed, separate your hands and join them again as you say *Oremus* aloud. Stand erect and go up to the altar, right foot first, reciting in a low tone the prayer *Aufer a nobis*.

As you begin *Oramus te, Domine*, make a medium bow, placing your hands joined on the altar so that the tips of your little fingers are touching the edge of the *mensa* and the third fingers rest upon it (p. 68). After the words *Sanctorum tuorum* lay your hands on the altar outside the corporal and, bending low, kiss the edge of the altar. Stand erect, join your hands, and go to the Missal.

Introit, Kyrie

Make the sign of the cross as you begin the Introit, keeping your left hand on your breast.⁵⁵ Join your hands immediately after making the sign of the cross. Bow to the cross at the *Gloria Patri*,⁵⁶ without moving your feet. Do not sign yourself as you repeat the antiphon of the Introit.

Return to the center of the altar and, with hands joined, recite

⁵⁵ There is no rule prescribing which words should be said as you touch your forehead, breast, left shoulder, and right shoulder. If it is a Requiem Mass, the sign of the cross is made over the Missal. Cf. p. 123.

⁵⁶ The *Gloria Patri* is not said in Requiem Masses (*Rit. Cel.* XIII, 1).

the *Kyrie* alternately with the server. Do not begin the *Kyrie* until you have reached the center.

Gloria

If the *Gloria* is to be said, separate your hands and elevate them, without raising your eyes to the cross. Join your hands at *Deo* with the fingers at about the height of your face, and lower your hands thus joined to the height of your breast (p. 70). Say, meanwhile, the words *Gloria in excelsis Deo* and bow at the word *Deo*.

With hands joined continue the *Gloria* in a loud tone. Make a profound head bow at *Adoramus te, Gratias agimus tibi, Jesu Christe* (twice), and *suscipe deprecationem nostram*. At the words *Cum Sancto Spiritu* place your left hand on your breast and sign yourself, touching your forehead at *Cum Sancto*, your breast at *Spiritu*, your left shoulder at *in gloria*, and your right shoulder at *Dei Patris. Amen*.⁵⁷

Without joining your hands again, immediately place them on the altar outside the corporal and kiss the altar (p. 71). Stand erect, rejoin your hands, and turn right (toward the Epistle side) to face the people. Separate your hands and without elevating them, join them again as you say *Dominus vobiscum* in the loud tone. Turn left to the altar and return to the Missal.⁵⁸

Orations

Separate your hands, join them again, and make a profound head bow toward the cross as you say *Oremus*. Then separate them again as you begin the Collect. Hold your hands before

⁵⁷ The rubrics of the Missal do not prescribe any definite distribution of words in making the sign of the cross. The manner given above is suggested by many rubricists. Cf. p. 32.

⁵⁸ On Wednesdays and Saturdays of Ember Weeks and on the Wednesday of the fourth week of Lent and of Holy Week, return to the Epistle side immediately after reciting the *Kyrie*. Bow to the cross, separating your hands and rejoining them as usual while you say *Oremus*. Then place your hands on the altar and genuflect while you say *Flectamus genua*. Rise at once and say the prayer with your hands extended. Lay your hands on the Missal for the Lesson and Gradual which follow. Do this for each Oration and Lesson. After the last Gradual return to the center of the altar, kiss it, and turn to say *Dominus vobiscum*. Return to the Epistle side and say the Collect, Epistle, etc., as usual.

your breast, palms facing each other, fingers extended and touching.⁵⁹

If the conclusion is *Per Dominum nostrum*, join your hands at these words and, without moving your feet, bow to the cross at the Holy Name. If, however, the conclusion is *Qui tecum vivit* or *Qui vivis et regnas*, join your hands at the words *in unitate*. In this case no bow is made.⁶⁰ *Oremus* is said only before the first and second Orations, and the conclusion is added only to the first and last. If, however, a commemoration is made under one conclusion with the Collect of the Mass, *Oremus* is said before the first and third Orations (if there are more than two) and the conclusion after the second and last.

Bow to the Missal at the name of the Blessed Virgin or of a Saint occurring during the Orations, unless there is a representation or image of the Blessed Virgin or Saint in the principal place over the altar—in which case the bow is made toward the representation or image. Bow to the Missal also at the name of the Pope or of the Bishop, but, in the latter case, only on the anniversary of the Bishop's election and consecration. Cf. p. 43, n. 10.

Epistle to Gospel

When the server has answered *Amen* to the last Oration, place both hands on the Missal (p. 70) and begin the Epistle. After the Epistle give the server a signal to move the Missal⁶¹ by placing your left hand on the altar.⁶²

Keep your hands on the Missal while you read the Gradual, etc. When you have finished the reading, return to the center, and, for the first time in the Mass, raise your eyes to the cross. Then, bowing profoundly, your hands joined but not resting on the altar (p. 68), say in a low tone the *Munda cor meum*, *Jube, Domine, benedicere*, and the *Dominus sit in corde meo*.

⁵⁹ *Rit. Ccl.* V, 1; cf. p. 69.

⁶⁰ The words *cum Deo Patre* are used in the conclusion *Qui vivis et regnas*, but not in the conclusion *Qui tecum vivit et regnat*.

⁶¹ If there is no server and the celebrant moves the Missal himself, he does not genuflect as he passes the center, but only bows. Cf. p. 58.

⁶² There are other ways of signaling the server. Some rubricists direct the celebrant to raise his left hand; others direct him to turn his head.

Gospel

Stand erect and with hands joined go to the Missal at the Gospel side. Face the Missal, standing diagonally to the altar, and, keeping your hands joined, say *Dominus vobiscum* in the loud tone.

Then place your left hand open on the Missal, and, with the thumb of your right hand, sign the first word of the *text* as you say *Sequentia*. Bring your left hand to your breast and your right hand to your forehead, and sign your forehead as you say *sancti Evangelii*. Keeping your left hand on your breast, sign your lips and then your breast above your left hand, saying nothing as you sign your lips and *secundum* as you sign your breast. Join your hands in front of you as you read the name of the Evangelist.

Keep your hands joined while you read the Gospel and make all bows (even at the Name of Jesus) to the Missal.⁶³ When you have finished the Gospel and the server has answered *Laus tibi, Christe*, take the Missal from the stand with both hands and lift it as you stoop to kiss it, saying *Per evangelica dicta*; when you have kissed the first word of the text, lower the Missal to the stand, saying *deleantur nostra delicta*. Then move the Missal toward the center, a little to the left of the corporal. With hands joined return to the center for the Creed.

Creed

As you begin the Creed, extend, elevate, and rejoin your hands, and lower them to the height of your breast (p. 70). Bow to the cross at *Deum*. Bow again at *Jesum Christum*; genuflect after *descendit de caelis*, and rise after *Et homo factus est*; bow at *simul adoratur*. Make the sign of the cross at the words *Et vitam venturi saeculi. Amen*; say *Et* as you touch your forehead, *vitam* as you touch your breast, *venturi* at your left shoulder, and *saeculi. Amen* at your right shoulder.

⁶³ If the Blessed Sacrament is exposed, however, make all bows at the Holy Name and all genuflections during the Gospel toward the Blessed Sacrament. Cf. p. 127.

Offertory Verse

Without joining your hands again, place them on the altar outside the corporal and kiss the altar. Join your hands again and turn right to say *Dominus vobiscum*. Then turn left back to the altar.

Separate your hands and join them again, bowing as you say *Oremus*. Keep your hands joined while you read the Offertory prayer.

Then remove the veil from the chalice with both hands. Either fold it on the altar yourself (stepping off a little to the Epistle side to do so) or remain at the center and give it to the server to fold.

Place your left hand on the altar outside the corporal; with your right hand take the chalice, still covered with the purificator, paten, and pall, and place it at arm's length off the corporal to the Epistle side.

Keeping your left hand on the altar, take the pall from the chalice and place it against the altar card.⁶⁴ Then take the paten and, as you bring it over the corporal, hold it on the thumb and first two fingers of each hand while the last two fingers of each hand are joined together under it.

Suscipe, sancte Pater

Raise your eyes to the cross and lower them immediately. Holding the paten at the height of the breast and looking upon the host, say the prayer *Suscipe, sancte Pater*. Lower the paten just above the corporal and make the sign of the cross horizontally with the paten over the place the host is to occupy.

Then bring the thumb of each hand over the upper front edge of the paten. Hold the paten thus as you tilt it to let the host slide off onto the crease of the front-center fold of the corporal. Place your left hand on the altar and with your right hand set the paten halfway under the right edge of the corporal, some distance from the front.

⁶⁴ Most authors suggest that the pall be placed on the folded chalice veil. It seems more convenient, however—and it has become a widespread custom—to place the pall upright against the altar card. The rubrics say nothing either way.

Join your hands and go to the Epistle side. Place your right hand on the altar and with your left move the chalice toward you. Place the four fingers of your right hand in the cup of the chalice on the purificator and turn the chalice once to purify it. If the cup of the chalice is very small, it will be more convenient to use only three fingers in purifying it.

With your right hand remove the purificator from the cup of the chalice, and with your left thumb hold the bottom part of the purificator against the node of the chalice at the right so that the purificator falls to the *mensa*.⁶⁵

Deus, qui humanae substantiae

Holding the chalice on the altar thus with your left hand, take the wine cruet from the server⁶⁶ and (ordinarily) pour about half of its contents into the chalice. Return the wine and take the cruet of water from the server, first blessing it⁶⁷ as you begin the prayer *Deus, qui humanae substantiae*.

When you have said the words *et mirabilis reformasti*, begin to pour water (a few drops)⁶⁸ into the chalice. Then return the cruet to the server. Placing the index finger of the right hand under the center fold of the purificator, fold the purificator back

⁶⁵ The cross on the base of the chalice—which is ordinarily turned toward the front even when the chalice rests veiled on the altar—is now facing the corner edge of the altar so that the purificator falls directly across it. The wine and water are poured in at the part of the cup above the cross. When the chalice is returned to the center, and throughout the Mass, the cross on the base again faces the front. The Precious Blood is drunk from the part of the cup above the cross, and the ablutions are drunk from the same part.

⁶⁶ The server at Low Mass, even though he be in Major Orders, is not permitted to pour wine and water into the chalice at the Offertory (SRC 2572, 6).

⁶⁷ In a Requiem Mass this blessing is omitted, although the prayer *Deus, qui humanae substantiae* is said (*Rit. Cel.* XIII, 1).

⁶⁸ This should not be a cause of scruples for a priest. There is no need of measuring out meticulously one or two drops of water, since as many as seven or eight drops ordinarily may be used in complete safety. Since it is almost as important to see that *some* water becomes mixed with the wine as it is to guard against using too much, it is not advisable to measure out one drop, or two, which could cling to the side of the chalice, and never reach the wine. In practice, three or four drops is the happy medium. (For a complete discussion of this point, cf. O'Connell, II, pp. 78–79.)

over half of its width by rubbing it against the cup of the chalice. Hold the half which is folded back with the thumb of your right hand.

Holding the chalice at the node with your left hand, use the purificator to remove any drops of wine or water which may be clinging to the inside or to the outer rim of the cup. Then with your left hand set the chalice back toward the center of the altar. Holding the purificator with the index finger of your right hand under the center fold, join your hands and bow at the words *Jesus Christus*; then continue to the center while you finish the prayer.

When you have reached the center, place your left hand on the altar and with your right hand lay the purificator (open ends toward the back) on that half of the paten which is not covered by the corporal.

Offerimus tibi, Domine

Take the chalice with your right hand at the node and, placing the four fingers of the left hand under the base of the chalice, the thumb on the base, raise the chalice to the height of your eyes. Recite the prayer *Offerimus tibi, Domine* while looking at the cross (p. 66).

When you have finished the prayer, lower the chalice just above the corporal and make the sign of the cross horizontally over the place the chalice is to occupy. Set the chalice down on the corporal across the crease of the back-center fold, and, placing your left hand on the base, with your right hand cover the chalice with the pall (p. 70).

In spiritu humilitatis

Make a medium bow and, joining your hands, place them on the edge of the *mensa*. Hold them there during the entire prayer *In spiritu humilitatis*.

When you have finished, stand erect. Separate, elevate, join, and lower your hands, raising your eyes to the cross and lowering them immediately as you say in the low tone the prayer *Veni, sanctificator*. At the words *et benedic hoc sacrificium*, place your left hand on the altar outside the corporal and with your right

hand make the sign of the cross over the *oblata*.⁶⁹ Then join your hands again and go to the Epistle side for the *Lavabo*.

Lavabo

Wash the tips of your thumbs and forefingers as you say the *Lavabo*. Take the finger towel from the server and turn to face the altar while drying your fingers.

Fold the towel again and return it to the server. With hands joined, bow to the cross as you say *Gloria Patri, etc.*, and return to the center as you begin the *Sicut erat*.⁷⁰

Raise your eyes to the cross and lower them immediately. Making a medium bow, place your hands on the edge of the altar and say the prayer *Suscipe, sancta Trinitas*. When you have finished, place your hands outside the corporal and kiss the altar. Rejoin your hands and turn right to face the people.

Orate, fratres

Separate your hands and join them again as you say *Orate, fratres* in a medium tone.⁷¹ Finish the rest of the prayer in a low tone, as you complete the circle and turn right to face the altar.

When the server has said the *Suscipiat*, say *Amen* in a low tone.⁷² Find the Secret prayers in the Missal with your left hand, keeping the right hand on the altar (p. 70). Then, as you begin the Secrets, extend your hands before your breast.⁷³ Do not say *Oremus* before any of the Secrets.

⁶⁹ All signs of the cross in the Mass are made in the form of a Greek cross (Van der Stappen, II, p. 20), i.e., the direct and transverse bars are of equal length. Your right hand should be kept on a horizontal plane and brought back to the center after completing the direct line before beginning the transverse line. When you make the sign of the cross over the *oblata*, begin the top of the direct bar at about the center of the pall and draw your hand back in a straight line across the host; when you make the sign of the cross over the Host alone after signing the *oblata*, do not lower your hand lest in doing so you should strike the chalice with the tips of your fingers (O'Callaghan, p. 29).

⁷⁰ The *Gloria Patri* is omitted in Masses for the dead and in Masses *de tempore* from Passion Sunday to Holy Saturday, exclusive (*Rit. Cel.* VII, 6).

⁷¹ This is the first of the four times during the Mass when the medium tone is used. Cf. p. 66.

⁷² If there is no server or if the server does not answer, the priest must recite the *Suscipiat* himself, saying *de manibus meis* in place of *de manibus tuis*.

⁷³ The rubric *Rit. Cel.* VII, 7 says: "Et manibus ante pectus extensis, ut fit ad Orationem, stans in medio Altaris *versus librum*, dicit absolute sine

At each *Per Dominum nostrum*, etc., join your hands and bow to the cross at the Holy Name. Answer *Amen* to the first Secret prayer. In the conclusion of the last Secret prayer, stop after the words *in unitate Spiritus Sancti Deus*, separate your hands, and place them on the altar outside the corporal.

Preface

Say *Per omnia saecula saeculorum* in the loud tone. When the server has answered *Amen*, say *Dominus vobiscum*, holding your hands as before. At *Sursum corda* raise your hands in front of your breast and hold them extended, the palms facing inward.

At *Gratias agamus Domino Deo nostro* join your hands; raise your eyes to the cross at *Deo*, lower them immediately, and make a profound bow of the head. When the server has answered, extend your hands and hold them extended while you read the Preface.

When you have finished, join your hands and make a medium bow without placing your hands upon the altar; recite the *Sanctus* in the medium tone.

Stand erect before the words *Benedictus*, etc., and sign yourself, saying *Benedictus* as you touch your forehead, *qui venit* as you touch your breast, *in nomine* at your left shoulder, and *Domini* at your right shoulder (p. 32).

Oremus . . . Orationes secretas." At first glance this would seem to indicate that the celebrant turns more directly toward the Missal at the Secrets than at any other time when he is reading from the Missal at the center, since this is the only time the expression *versus librum* is used in *Rit. Cel.* Authors, however, do not give such an interpretation. Wapelhorst, p. 127, and Callewaert, p. 86, seem to, but in reality they give no direction of their own, since they only reprint *Rit. Cel.* Van der Stappen, II, p. 79, and Moretti, II, p. 468, positively exclude such an interpretation, the former directing the celebrant thus: ". . . et remanens in medio Altaris, capite ad missale converso . . ."; and the latter, repeating almost the same words: "Tum *in medio consistens* extensisque manibus legit . . . Secretas . . ." O'Connell, II, p. 83, ft. 55, mentions that *whenever* the priest reads from the Missal at the center with his hands extended, he should turn slightly so that he will not read over his left arm, but adds that he *should not shift his feet*. He makes no distinction between the position of the celebrant in reading the Secret prayers and in reading the Preface or Canon. Neither do Mueller, Martinucci, Fortescue, the *Baltimore Cereemonial*, or Donoghue.

Te igitur

Place your right hand on the altar and turn to the Canon of the Mass with your left. Then join your hands in front of your breast; separate, elevate, join, and lower your hands, raising your eyes to the cross.

Te igitur, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus, ac petimus, *Osculatur Altare et, junctis manibus ante pectus, dicit: uti accepta habeas et benedicas, Signat ter super Hostiam et Calicem simul, dicens: haec ✠ dona, haec ✠ munera, haec ✠ sancta sacrificia illibata, Extensis manibus proseguitur: in primis, quae tibi offerimus pro Ecclesia tua sancta catholica: quam pacificare, custodire, adunare et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et apostolicae fidei cultoribus.*

Bowing profoundly, your hands joined and resting on the edge of the altar, begin the *Te igitur*. After the words *supplices rogamus, ac petimus*, separate your hands and place them outside the corporal; kiss the altar and then stand erect, joining your hands again before your breast.

After the word *benedicas* place your left hand on the altar, and with your right make three signs of the cross over the *oblata*,⁷⁴ the first at the words *haec ✠ dona*, the second at *haec ✠ munera*, and the third at *haec ✠ sancta sacrificia illibata*.⁷⁵

When you have finished, extend your hands and hold them before your breast while you finish the prayer. Bow toward the Missal at the name of the Pope, but do not bow at the name of the bishop, unless it is the anniversary of his election or consecration. The name of the bishop is that of the Ordinary of the diocese in which the Mass is being said.

Memento, Domine

Memento, Domine, famulorum famularumque tua-

As you begin the *Memento*,⁷⁶ raise your hands slowly and join them to-

⁷⁴ Cf. p. 84, ft. 69.

⁷⁵ In *Rit. Cel.* VIII, 1, the cross indicating the blessing is printed after the word *sancta* in the phrase *haec sancta sacrificia*; in the Canon of the Mass the cross is before *sancta*. There is a similar discrepancy in the printing of the crosses in the prayer *Per ipsum, et cum ipso, etc.*

⁷⁶ It is not necessary to mention expressly in the *Memento* the names of those for whom you wish to pray: "... faciens commemorationem vivorum Christi fidelium ad suam voluntatem, quorum nomina, si vult, secreto commemorat: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam Celebrans, si pro pluribus orare

rum *N. et N. Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur: et omnium circumstantium, quorum tibi fides cognita est et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suae: tibi que reddunt vota sua aeterno Deo, vivo et vero.*

Communicantes

Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi, Bartholomaei, Matthaei, Simonis et Thaddaei: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani: et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. *Jungit manus.* Per eundem Christum, Dominum nostrum. Amen.

gether before your face at the word *tuarum*. Bow your head slightly during the *Memento* but do not touch your face. When you have finished, extend your hands and hold them before your breast as before.

Bow your head to the Missal at the name of the Blessed Virgin and to the cross at the Holy Name as you read the *Communicantes*. Bow to the Missal at the name of any Saint whose feast is being celebrated or of whom a commemoration has been made. After the words *muniamur auxilio* join your hands again. Do not bow your head at the brief conclusion of this prayer.

intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos, tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter unico contextu ipsorum vivorum commemorationem agere, pro quibus ante Missam orare proposuit in Missa" (*Rit. Cel.* VIII, 3).

Hanc igitur

Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. *Jungit manus.* Per Christum, Dominum nostrum. Amen.

As you begin the prayer *Hanc igitur*, hold your hands open and palms downward over the *oblata*, so that the thumb of your right hand remains over the thumb of your left and the sides of the two forefingers are touching at the tips. Do not rest your hands on the pall. After the words *grege numerari* rejoin your hands before your breast. Do not bow at *Per Christum, Dominum nostrum*.

Quam oblationem

Quam oblationem tu, Deus, in omnibus, quaesumus, *Signat ter super Oblata*, bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris: *Signat semel super Hostiam*, ut nobis Cor ✠ pus, et semel super Calicem, et San ✠ guis fiat dilectissimi Filii tui, *Jungit manus*, Domini nostri Jesu Christi.

At the word *quaesumus* place your left hand on the altar outside the corporal, and with your right hand make three signs of the cross over the *oblata* at the words *bene ✠ dictam, adscrip ✠ tam, ra ✠ tam, rationabilem, acceptabilemque facere digneris*.⁷⁷ Make the sign of the cross once over the host at the words *ut nobis Cor ✠ pus*, and once over the chalice at the words *et San ✠ guis fiat dilectissimi Filii tui*. Then join your hands again and bow to the cross at the Holy Name.

Qui pridie

Qui pridie quam patere-tur, *Accipit Hostiam*, accepit panem in sanctas ac venerabiles manus suas, *Elevat oculos ad caelum*, et elevatis oculis in caelum ad te Deum,

As you begin the *Qui pridie*, rub the tips of the thumb and forefinger of each hand along the corporal.⁷⁸ As you say *accepit panem in sanctas*, etc., place the forefinger of your left hand on the upper corner of the host and

⁷⁷ This third sign of the cross should be made more slowly and the words said more rapidly, so that you will make the sign of the cross over the host immediately after you have made the last of the three over the *oblata*.

⁷⁸ The rubric (*Rit. Cel. VIII, 4*) says: *extergit, si opus fuerit, pollices et indices super Corporale*. It is customary, however, that the priest *always* cleanse his fingers in this manner before taking up the host which will soon be consecrated. Rubricists take it for granted.

Patrem suum omnipotentem,
Caput inclinat, tibi gratias
 agens, *Signat super Hostiam*,
 bene ✠ dixit, fregit, dedit-
 que discipulis suis, dicens:
 Accipite, et manducate ex
 hoc omnes.

tilt it so that you may take hold of it at the bottom between the thumb and forefinger of your right hand, a little to the right of the center. Then take hold of it with the thumb and forefinger of your left hand also. Hold the tips of the last three fingers of each hand together behind the host, but not touching it, and hold the host almost upright. Do not rest your hands or wrists on the corporal.

Raise your eyes to the cross⁷⁹ at the words *et elevatis oculis*, etc., and lower them immediately; make a slight head bow at the words *tibi gratias agens*.⁸⁰ As you say *bene ✠ dixit*, make a small sign of the cross horizontally over the host with your right hand. Then take hold of the host again with your right hand and continue the prayer to the words *ex hoc omnes*, inclusive.

Consecration of the Host

**Hoc est enim corpus
 meum.**

Holding the host as before, place your forearms⁸¹ on the edge of the altar and bend over the host to pronounce the words of consecration, distinctly but secretly, and with all due reverence.

Stand erect, move your forearms along the edge of the altar as far as the wrists, and genuflect, still holding

⁷⁹ *Rit. Cel.* VIII, 4: *elevansque ad caelum oculos et statim demittens*. If the cross is not above the priest's head, he should raise his eyes above the cross and look at the cross as he lowers them again.

⁸⁰ *Rit. Cel.* VIII, 4, explicitly says: *caputque aliquantulum inclinans*. This, however, does not destroy the principle that bows of *cultus latrae* are profound head bows unless the rubrics state otherwise in a particular case. Cf. Van der Stappen, II, p. 7; Callewaert, pp. 20, 21.

⁸¹ *Rit. Cel.* VIII, 5: *cubitis super Altare positus*. O'Connell, II, p. 94, ft. 43, says that this is to be understood as meaning that the forearms are to be placed on the altar "according to the interpretation of all rubricians." He exaggerates the number, but this opinion is in fact held by other authors. Cf. Van der Stappen, II, p. 91.

the Host over the corporal.⁸² Rise and elevate the Host in a straight line above the corporal so that it may be seen clearly by all, keeping your eyes intent upon It during the elevation.⁸³

Lower your hands and the Host to the corporal and, removing your left hand, set the Host down with your right. Then lay both hands palms downward on the corporal, the thumbs and forefingers joined, and genuflect.

Consecration of the Wine

Stand erect and hold the base of the chalice with the last three fingers of your left hand; remove the pall with your right hand, taking it between the index and middle fingers, and place it against the altar card.

Simili modo postquam cenatum est, *Ambabus manibus accipit Calicem*, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas: item *Caput inclinat*, tibi gratias agens, *Sinistra tenens Calicem*, *dextera signat super eum*, bene ✠ dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes.

Holding the thumb and forefinger of each hand over the chalice, rub them together to dislodge any fragment of the Host which may be clinging to them. As you do this, say *Simili modo postquam cenatum est*. At the word *accipiens* take the chalice with both hands, the right hand above the node and the left hand below it;⁸⁴ hold the thumbs and forefingers in front of the stem and the other three fingers behind it. Holding the chalice thus, raise

⁸² Because of the expressions in *Rit. Cel.* VIII, 5 and 7: *genuflexus eam adorat* and *genuflexus Sanguinem reverenter adorat* some authors say that the priest pauses during these genuflections (O'Callaghan, p. 104; Van der Stappen, II, p. 92) while others say he bows his head (cf. Donoghue, p. 50). Callewaert, p. 94, says: "genuflexus absque capitis inclinatione et sine mora, eam adorat," pointing out (n. 42) that the rubrics use this expression *genuflexus adorat* several other times during the Mass. If other authors followed their opinion logically, they would prescribe a delayed genuflection or a genuflection with a bow each of these other times, which they do not do. Moreover, Callewaert points out, *genuflexio*, according to its scriptural meaning and theological interpretation, is itself an expression of *adoratio interna*.

⁸³ *Rit. Cel.* VIII, 5.

⁸⁴ Cf. O'Connell, II, p. 97.

it a few inches above the corporal and replace it immediately.

Bow your head as you say *tibi gratias agens* and make the sign of the cross horizontally over the chalice at the word *bene* ✠ *dixit*. When you have said *ex eo omnes*, place the last three fingers of your left hand under the base of the chalice, the thumb and forefinger on top of the base. Raise the chalice a few inches above the corporal so that your left hand will not rest upon it, and place your forearms on the edge of the *mensa* as at the consecration of the Host.

Do not tilt the chalice and do not breathe into it as you say the words of consecration. When you have said *in remissionem peccatorum*, replace the chalice on the corporal and stand erect. Lay both hands palms downward on the corporal, being careful, as always after the Consecration, not to touch the Host. Genuflect as you say *Haec quotiescumque feceritis*, etc.

Take the chalice with your right hand at the node and your left hand at the base, and raise it in a direct line above the corporal, high enough to be seen by the people; keep your eyes fixed upon it. Replace the chalice on the altar and cover it, placing your left hand on the base. Then lay both hands on the corporal and genuflect.

Hic est enim calix sanguinis mei, nobi et aeterni testamenti: mysterium fidei: qui pro vobis et pro multis effundetur in remissionem peccatorum.

Haec quotiescumque feceritis, in mei memoriam facietis.

Unde et memores

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui, Domini nostri, tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosæ ascensionis: offerimus praeclaræ majestati tuæ de tuis donis ac datis, *Jungit manus, et*

Say the *Unde et memores* with your hands extended until after the words *de tuis donis ac datis*; then join your hands before your breast. Place your left hand on the corporal and make the three signs of the cross over the *oblata* at the words *hostiam* ✠ *puram*, *hostiam* ✠ *sanctam*, *hostiam* ✠ *immaculatam*, one sign of the cross over the Host alone at the words *Panem* ✠ *sanctum*,

signat ter super Hostiam, et Calicem simul, dicens: hostiam ✠ puram, hostiam ✠ sanctam, hostiam ✠ immaculatam, Signat semel super Hostiam, dicens: Panem ✠ sanctum vitae aeternae, et semel super Calicem, dicens: et Calicem ✠ salutis perpetuae.

etc., and one over the chalice alone at the words *Calicem ✠ salutis perpetuae.*

Supra quae propitio

Supra quae propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahae: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Extend your hands again and say the prayer *Supra quae propitio.*

Supplices te rogamus

Supplices te rogamus, omnipotens Deus: jube haec perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinae majestatis tuae: ut, quotquot *Osculatur Altare*, ex hac altaris participatione sacrosanctum Filii tui *Jungit manus, et signat semel super Hostiam, et semel super Calicem*, Cor ✠ pus, et San ✠ guinem sumpserimus, *Seipsum signat, dicens: omni benedictione caelesti et gratia repleamur. Jungit manus. Per eundem Christum, Dominum nostrum. Amen.*

Bowing profoundly, your hands joined and resting on the edge of the altar, say the prayer *Supplices te rogamus* as far as the word *quotquot*. Then separate your hands, place them palms downward on the corporal, and kiss the altar, being careful not to touch the Host.

Stand erect and, as you say the words *Filii tui*, join your hands momentarily. Then place your left hand on the corporal and with your right hand make two signs of the cross, the first over the Host as you say *Cor ✠ pus* and the second over the chalice as you say *San ✠ guinem*. Place your left hand on your breast and sign yourself, touching your forehead at the words *omni benedictione*, your breast at *caelesti*, your left shoulder at *et gratia*,

and your right shoulder at *repleamur*. Join your hands after *repleamur*. Do not bow at the brief conclusion of this prayer.

Memento etiam, Domine

Memento etiam, Domine, famulorum famularumque tuarum *N. et N.*, qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis et pacis ut indulgeas, deprecamur. *Jungit manus, et caput inclinatur, dicens:* Per eundem Christum, Dominum nostrum. Amen.

As you begin the *Memento*, slowly separate your hands to the width of your shoulders and bring them together again, without elevating them, as you say *in somno pacis*. Then raise your hands⁸⁵ to the height of your chin and look upon the Host as you make your remembrances.⁸⁶

After a moment extend your hands again and begin the prayer *Ipsis, Domine*. At the word *deprecamur* join your hands and bow to the Host as you say the brief conclusion *Per eundem Christum, Dominum nostrum*. Amen.⁸⁷

Nobis quoque peccatoribus

Nobis quoque peccatoribus *Extensis manibus ut prius, secrete prosequitur:* famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis

As you say *Nobis quoque peccatoribus* (in the medium tone), drop your left hand palm downward on the corporal and strike your breast with the tips of the last three fingers of your right hand.⁸⁸ Then extend your hands and continue the prayer until the words *largitor admitte*, inclusive, bowing to

⁸⁵ The hands are extended and joined in a straight line, and only then, in a distinct movement, raised toward the face: ". . . extensis et junctis manibus ante pectus, et usque ad faciem elevatis, et intentis oculis ad Sacramentum . . ." (*Rit. Cel. IX, 2*). Note the difference between this and the commemoration of the living.

⁸⁶ As you read the *Memento*, omit *N. et N.* and make all your intentions and remembrances after you have read the *complete prayer* as far as *in somno pacis*, inclusive. The commemoration of the dead is made in the same manner (*Rit. Cel. IX, 2*) as the commemoration of the living. Cf. p. 86, ft. 76.

⁸⁷ This is an exceptional case, the only instance in which a bow is called for in a brief conclusion.

⁸⁸ When striking your breast here, at the *Agnus Dei*, and at the *Domine, non sum dignus*, be careful that the thumb and forefinger of your right hand do not touch the chasuble.

et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium, non aestimator meriti, sed veniae, quaesumus, largitor admitte. *Jungit manus.* Per Christum, Dominum nostrum.

Per quem haec omnia

Per quem haec omnia, Domine, semper bona creas, *Signat ter super Hostiam, et Calicem simul, dicens:* sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis et praestas nobis.

the Missal if it is the feast or the vigil of the feast of one of the Saints mentioned, or if you have made a commemoration of the Saint.⁸⁹ Join your hands but do not bow at the words *Per Christum, Dominum nostrum.*

At the words *bona creas* place your left hand on the corporal, and make three signs of the cross over the Host and chalice as you say *sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis et praestas nobis.* Then uncover the chalice, placing the last three fingers of your left hand on the base.

With both hands palms downward on the corporal, genuflect. Then raise the Host slightly by pressing the forefinger of your left hand against Its upper edge, and take It between the thumb and forefinger of your right hand near the center of the part closest to you.

Place the fingers of your left hand at the node of the chalice, the thumb and forefinger in front of the node and the last three fingers behind it.

Per ipsum

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, *Cum ipsa Hostia signat bis inter se et Calicem, dicens:* est tibi Deo Patri ✠ omnipotenti, in unitate Spiritus ✠ Sancti, *Elevans parum Ca-*

Hold the Host upright over the chalice and make three signs of the cross horizontally, being careful not to touch the chalice with the Host and not to pass beyond the edge of the cup. As you make these signs of the cross, say *Per ip ✠ sum, et cum ip ✠ so, et in*

⁸⁹ Cf. O'Connell, II, p. 28.

licem cum Hostia, dicit:
omnis honor, et gloria.

ip ✠ *so*. Then make two signs of the cross between the chalice and yourself, the first as you say *est tibi Deo Patri ✠ omnipotenti* and the second as you say *in unitate Spiritus ✠ Sancti*.

Place your right hand, holding the Host over the cup of the chalice so that the thumb and forefinger rest on the rim and the other fingers along the outside of the cup. With your left hand on the node of the chalice, raise it and the Host together a few inches above the corporal, saying *omnis honor, et gloria*.

Replace the chalice and with your right hand lay the Host on the corporal. Then rub your thumbs and forefingers together over the cup of the chalice so that any fragments will drop into the chalice. Cover the chalice, laying your left hand on the base. Place both hands palms downward on the corporal, genuflect, and rise.

Per omnia saecula saeculorum. R Amen.

With your hands still on the corporal, say *Per omnia saecula saeculorum* in the loud tone.

Pater noster

Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in caelis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nos-

When the server has answered *Amen*, join your hands before your breast and bow to the Host as you say *Oremus*; raise your head again until after *audeamus dicere*. Then extend your hands and look at the Host during the entire *Pater noster*.⁹⁰ When the server has answered *Sed libera nos a malo*, say *Amen* in a low tone.

Place your left hand on the corporal and with your right hand remove the paten from under the side of the corporal,⁹¹ without separating your thumb

⁹⁰ *Rit. Cel. X*, 1: "Cum incipit: *Pater noster*, extendit manus, et stans oculis ad Sacramentum intentis, prosequitur usque ad finem."

⁹¹ You may move the purificator and paten together by placing the thumb and forefinger (joined) on top of the purificator, and the second finger under the edge of the paten.

tris. Et ne nos inducas in tentationem. R Sed libera nos a malo.

Amen.

and forefinger. Fold the purificator once, and with your right hand polish the surface of the paten by rubbing the purificator lightly across it.⁹² Then place the purificator, unfolded again, some distance to the right of the corporal, and take the paten by the edge farthest to your right. Hold it between the forefinger and the second finger so that it stands upright on the altar off the corporal, its upper (concave) surface facing toward the Gospel side.

Libera nos, quaesumus

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris: et intercedente beata et gloriosa semper Virgine Dei Genetrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis . . .

Holding the paten thus, your left hand on the corporal, begin the *Libera nos*. Bow your head to the book at the name of Mary and at the name of any of the other Saints if their feast is celebrated or commemorated. After the words *omnibus Sanctis* place your left hand on your breast and sign yourself with the paten, touching your forehead as you say *da propitius*, your breast as you say *pacem*, your left shoulder at *in diebus*, and your right shoulder at *nostris*. Kiss the paten, saying nothing.⁹³

Signat se cum Patena a fronte ad pectus, da propitius pacem in diebus nostris: *Patenam osculatur*, ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi et ab omni perturbatione securi.

Holding the paten almost horizontally, place its left edge on the corporal beside the Host, and with the forefinger of your left hand push the Host onto it from the side, so that It will not pass across that part of the paten which you kissed. (Cf. ft. 93.) Place the paten near the base of the chalice and to the right of

⁹² If it is more convenient, you may use your left hand to hold the paten while you polish it with your right. However, to avoid the possibility of touching the Host with the maniple, it seems better that you use the right hand alone; the paten, if cleaned before Mass, will not require a thorough polishing now. The rubric (*Rit. Cel. X*, 1) says: *Patenam aliquantulum Purificatorio extergens*.

⁹³ The priest may turn the paten in such a way that the same part of it will touch his forehead, breast, etc., and so that he will kiss this same part. Rubricists in general do not mention this, and the rubrics do not require it; it does, however, seem to give a real purpose to the purification which preceded. It seems, moreover, to be in keeping with the spirit of SRC 1711, 5, which forbids the priest to kiss the paten in the center.

the place where the Host has been resting.

As you are doing these things, finish the prayer, saying *ut, ope misericordiae*, etc. Then place your left hand on the base of the chalice and remove the pall. Genuflect, placing both hands palms downward on the corporal.

Per eundem Dominum
nostrum Jesum Christum,
Filius tuum.

With the forefinger of your left hand, push the Host off the right side of the paten near the top, taking It between the thumb and forefinger of your right hand. Hold the Host over the chalice between the thumbs and forefingers of both hands and divide It vertically, beginning at the very top and bending the outer edges toward yourself. Meanwhile, say *Per eundem Dominum nostrum Jesum Christum, Filius tuum*, bowing as you say the Holy Name.

Qui tecum vivit et reg-
nat . . .

Place the half which you hold in your right hand on the paten. Rub the thumb and forefinger of your right hand together across the broken edge of the Host which you still hold over the chalice with your left hand. Rub the fingers *downward* across the Host so that any loose fragments will fall into the chalice.⁹⁴ Then, with the thumb and forefinger of your right hand, break a small piece from the bottom edge of the Host, saying meanwhile *Qui tecum vivit et regnat*.

. . . in unitate Spiritus
Sancti Deus.

Holding this piece over the chalice, place the other half on the paten, joining it together with the first half so that they have again the appearance of a complete Host, save for the small piece that has been removed. Meanwhile, say *in unitate Spiritus Sancti Deus*.⁹⁵

⁹⁴ This is not prescribed either by the rubrics or by authors. It is, however, a means of insuring that no loose fragments will fly beyond the cup of the chalice when the priest breaks off the piece from the bottom of the Host.

⁹⁵ This division of words is not arbitrary, but is prescribed clearly by the rubrics; cf. *Rit. Cel.* X, 2.

Per omnia saecula saeculorum. *R* Amen.

Pax ✠ Domini sit ✠ semper vobis ✠ cum.

R Et cum spiritu tuo.

Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.

Place your left hand around the node of the chalice and, still holding the piece over the chalice with your right, say *Per omnia saecula saeculorum* in the loud tone. When the server has answered *Amen*, make three signs of the cross horizontally over the cup of the chalice, saying at the first, *Pax ✠ Domini*, at the second, *sit ✠ semper*, and at the third, *vobis ✠ cum*.

When the server has answered *Et cum spiritu tuo*, drop the piece into the chalice as you begin *Haec commixtio*, etc.⁹⁶ Bow as you pronounce the Holy Name. When you have finished this prayer,⁹⁷ rub the thumb and forefinger of each hand together over the chalice, letting drop into it any fragment of Host which may be clinging to your fingers. Place your left hand at the base of the chalice and cover the chalice with the pall. Then lay both hands palms downward on the corporal and genuflect.

Agnus Dei

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

Making a medium bow⁹⁸ and holding your hands joined between your breast and the altar (not on the altar), recite the *Agnus Dei* in the loud tone. After the word *mundi* place your left hand on the corporal, palm downward, and strike your breast with the tips of the last three fingers of your right hand at *miserere nobis*. Strike your breast again⁹⁹ at the repetition of

⁹⁶ *Rit. Cel. X, 2*: “. . . immittit in Calicem dicens secreto: *Haec commixtio* . . .”

⁹⁷ The priest should not purify his fingers until after he has finished this prayer (O’Callaghan, p. 116; Callewaert, p. 104). Moreover, this seems clear from the rubric in *Rit. Cel. X, 2*.

⁹⁸ *Rit. Cel. X, 2* says: *capite inclinato versus Sacramentum*. The rubric in the text itself says: *inclinatus Sacramento*. Most authors prescribe a medium (body) bow. Cf. Callewaert, p. 104, ft. 13; O’Callaghan, p. 117. O’Connell, II, p. 30, discusses this at length.

⁹⁹ Some authors say that the right hand should be placed on the corporal after striking the breast the first and second times (*not*, however, *before* striking

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas: Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate

miserere nobis and again at *dona nobis pacem*.¹

Still bowing as before (medium bow), join your hands and rest them on the edge of the altar in front of the corporal.² Keeping your eyes intent upon the Host, say the three Communion prayers.³

the breast the *first* time). Other authors say that the right hand should not be placed on the corporal but should be moved back and forth slowly between the breast and the corporal. The same difference of opinion holds with regard to the *Domine, non sum dignus*. In practice either opinion may be followed.

¹ In a Requiem Mass the priest substitutes *dona eis requiem* for *miserere nobis*, and *dona eis requiem sempiternam* for *dona nobis pacem*. He keeps his hands joined and does not strike his breast; Callewaert, p. 104, says that the reason he does not strike his breast is that he is praying for others, not for himself.

² Cf. SRC 2572, 21.

³ The first of these three prayers is omitted in Requiem Masses.

prosit mihi ad tutamentum
mentis et corporis, et ad
medelam percipiendam: Qui
vivi et regnas cum Deo
Patre in unitate Spiritus
Sancti Deus, per omnia sae-
cula saeculorum. Amen.

Panem caelestem accipiam

Panem caelestem acci-
piam, et nomen Domini
invocabo.

When you have finished the three orations, genuflect (placing your hands on the corporal), and, as you are rising, say the prayer *Panem caelestem accipiam*.⁴

With the forefinger⁵ of your left hand push the two halves of the Host toward the upper right side of the paten, and take the Host between the thumb and forefinger of your right hand as you slide It off the paten. Be careful not to touch the Host against the base of the chalice. Transfer the Host to your left hand, taking It just above that part from which the piece was broken.

Then take the paten with your right hand and place it between the first and second fingers of your left hand, so that the Host is framed in the center of it and so that the paten rests upon the last three fingers of your left hand, a few inches above the corporal.

Domine, non sum dignus

Domine, non sum dignus,
Et secrete prosequitur: ut
intres sub tectum meum:
sed tantum dic verbo, et
sanabitur anima mea.

Making a medium bow without resting your left hand or forearm on the altar, strike your breast⁶ as you say *Domine, non sum dignus* in the medium tone; finish the rest in the low tone. Repeat the same thing each of the other two times you say *Domine, non sum dignus*.

⁴ *Rit. Cel. X*, 4: “. . . et se erigens dicit secreto: *Panem caelestem accipiam* . . .”

⁵ It is also permitted to use both the thumb and forefinger of your left hand, placing one on either half of the Host.

⁶ Cf. p. 98, ft. 99.

Stand erect when you have said the last *anima mea*. With your right hand take the half of the Host which is to your left and place It in front of the other half; hold both in your left hand. Now take the two halves together in your right hand, holding them near the bottom.

Corpus Domini nostri
Jesu Christi custodiat ani-
mam meam in vitam aeter-
nam. Amen.

Make a vertical sign of the cross with the Host over the paten, saying *Corpus Domini nostri*, etc., and bowing at the Holy Name. In making this sign of the cross, do not move the Host beyond the edge of the paten.⁷

Bow low over the altar, laying your forearms upon it. Consume the Host while holding the paten under your chin.

Stand erect and, transferring the paten to your right hand, place it where it was before, i.e., in front and to the right of the chalice. Rub the fingers of both hands over the paten. Then join the thumbs and forefingers again and hold your hands joined before your face. Remain for a moment in meditation.⁸

Quid retribuam Domino

Quid retribuam Domino
pro omnibus, quae retribuit
mihi?

Separate your hands and, placing your left hand at the base of the chalice, uncover it. Place both hands on the corporal and genuflect, saying *Quid retribuam Domino pro omnibus, quae retribuit mihi?* Take the paten in your right hand and, holding it almost horizontally, scrape the edge of it along the corporal to remove the fragments

⁷ *Rit. Cel.* X, 4: “. . . et cum illa supra Patenam signat seipsum signo crucis, ita tamen ut Hostia non egrediatur limites Patenae . . .”

⁸ The real purpose of this delay is to give the celebrant time to swallow the Host; there is no such pause after he has consumed the Precious Blood. Rubricists differ in estimating how long the pause should be. Aertnys, p. 36, Callewaert, p. 107, and Van der Stappen, *Sacra Liturgia*, III, p. 385, q. 251, say the length of a *Pater noster*.

of Host.⁹ If necessary, raise the edge of the corporal at the Gospel side with your left hand.

Then, holding the paten in a horizontal position over the cup of the chalice, shift it from your right hand to your left, holding it at the top and a little to the left of the center. Rub the forefinger of your right hand across the surface of the paten several times, always with a downward movement. Then with the thumb rub the fragments of Host from the forefinger into the chalice.

With your right hand take the paten at the bottom, a little to the right of the center, and turn it counterclockwise, shifting it to your left hand as above. Repeat the same action, purifying now the other half of the paten. Again rub the thumb across the forefinger to remove the fragments of Host.

Place your left hand, holding the paten, on the corporal and take the chalice with your right hand *under* the node, saying *Calicem salutaris*, etc., as far as *salvus ero*.

Raise the chalice to the height of your eyes and make a large vertical sign of the cross, saying *Sanguis Domini nostri*, etc., and bowing at the Holy Name.

When you have made the sign of the cross, hold the paten horizontally under your chin and raise the chalice to your mouth. Drink the Precious Blood¹⁰ in one draught if possible, not removing the chalice from your mouth until you

Calicem salutaris accipiam,
et nomen Domini invocabo.
Laudans invocabo Domini
num, et ab inimicis meis
salvus ero.

Sanguis Domini nostri
Jesu Christi custodiat ani-
mam meam in vitam aeter-
nam. Amen.

⁹ The rubric (*Rit. Cel. X*, 4) says: ". . . genuflectit, surgit, accipit Patenam, inspicit Corporale, colligit fragmenta cum Patena, si qua sint in eo . . ."
All authors are agreed, however, that the priest must always scrape the corporal, even though he cannot see any fragments of Host.

¹⁰ *Rit. Cel. X*, 5: ". . . sumit totum Sanguinem cum particula in Calice posita."
De Defectibus, X, 8: "Si sumendo Sanguinem, particula remanserit in Calice, digito ad labium Calicis eam adducat, et sumat ante purificationem, vel infundat vinum, et sumat." This latter solution seems far better.

have finished lest you should spill the Precious Blood.¹¹

Quod ore sumpsimus

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Place the paten (still in your left hand) and the chalice on the altar simultaneously, the paten now at the center where the Host had been. Without delaying for thanksgiving, immediately extend the chalice to the right of the corporal for the ablution,¹² saying the *Quod ore sumpsimus* to the end.

Take about as much wine as you did at the Offertory¹³ and raise the chalice slightly as a signal for the server to stop pouring. In doing this be careful not to strike the chalice against the cruet.

Tilt the chalice so that the wine will dissolve any drops of Precious Blood and, holding the paten again under your chin, drink the ablution from the same part of the chalice from which you drank the Precious Blood.¹⁴

Now place the chalice on the corporal at the front and the paten behind the chalice. Place your thumbs and forefingers joined on the cup of the chalice, the other fingers around the outside of the cup. Holding the chalice thus, carry it over the altar to the Epistle side and place it *on* the *mensa*.

Corpus tuum, Domine

Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat vis-

While the server pours wine and water over your fingers,¹⁵ say the prayer *Corpus tuum, Domine*.

¹¹ It is not necessary to raise the chalice much higher than a horizontal position. Any smacking of the lips or other undue noise should be avoided.

¹² Do not place the chalice on the altar, but hold it *above* it, unless the server is very small. (Cf. O'Callaghan, p. 124.)

¹³ Most authors suppose this. It is not strictly necessary, however, if the celebrant will take care to tilt the chalice and revolve it so as to take up any drops of the Precious Blood which remain.

¹⁴ Cf. p. 82, ft. 65.

¹⁵ At the *Lavabo* the priest "... lavat manus, idest, *extremities* digitorum pollicis et indicis ..." (*Rit. Cel.* VII, 6). At the Ablutions after Communion, however, "... abluit pollices et indices super Calicem ..." (*Rit. Cel.* X, 5). This supposes a more complete ablution.

ceribus meis: et praesta; ut
in me non remaneat scele-
rum macula, quem pura et
sancta refecerunt sacramen-
ta: Qui vivis et regnas in
saecula saeculorum. Amen.

Carry the chalice and place it a little to the right of the corporal, between the corporal and purificator. Rub the thumb and forefinger of your right hand together over the chalice, and then take the purificator with your right hand and lay it opened to its full length over the fingers of your left hand. Lift your left hand from the chalice and go to the center, drying your fingers with the purificator.

When you have finished drying your fingers, place the left forefinger in the fold of the purificator so that half of the purificator falls downward on either side of the forefinger in front of the last three fingers. With your right hand take the chalice beneath the node and holding it over the corporal, tilt and revolve it so that the wine and water touch every part of the cup. Then, letting the purificator fall across the last three fingers of your left hand to form a kind of paten, drink the ablution, holding the purificator under your chin.

Drying the Chalice¹⁶

Place the chalice on the corporal and dry your lips with the purificator. Still holding the purificator over the forefinger of your left hand, lay it on top of the chalice so that the forefinger rests on the part of the rim closest to the tabernacle and the purificator falls over the part of the chalice closest to you. Withdrawing the forefinger of your left hand, push the part of the

¹⁶ This is only one of the many ways of purifying the chalice. It is a way which has been taught in the Seminary for years and has the advantages of both thoroughness and simplicity.

purificator farthest from yourself down into the cup with the last four fingers¹⁷ of your right hand.

Then withdraw your right hand. After a moment place the thumb of your right hand under the purificator at the center, and remove the purificator from the chalice, folding it downward across the thumb.

Holding the purificator thus, place it in the chalice so that the thumb remains in the fold.¹⁸ Then revolve the chalice once or twice. Remove the purificator and reverse it so that the dry part which was on top is now in the cup of the chalice; this time the thumb is not in the fold of the purificator. Again revolve the chalice. Then remove the purificator and set the chalice off the corporal to the left.

Building up the Chalice

Spread the purificator over it as at the start of Mass. With your left hand on the altar off the corporal, place the paten and pall on the chalice. Fold the corporal (bottom, top, right, left). Laying your left hand on the altar, take the burse with your right hand; shift it to your left, and place the corporal in the burse; then place the burse in the center of the altar with its opening toward the tabernacle.

Veil the chalice and put the burse on top. Then take the chalice with your left hand at the node and your right hand on the burse and place it in the center. Fix the veil so that it falls evenly in front.

Communion Verse

Go to the Missal at the Epistle side.¹⁹ There say the Communion Verse, keeping your hands joined before your breast. Return to the center, kiss the altar (placing both hands upon it), and turn right to say *Dominus vobiscum*. Turn left back to the altar and return to the Missal.

¹⁷ If the cup of the chalice is not wide enough, it may be more convenient to use only three fingers of your right hand.

¹⁸ It is necessary to hold the purificator with the thumb so that the purificator will turn in the chalice despite the moisture.

¹⁹ If it is necessary for you to move the Missal yourself, bow to the cross as you pass the center. Cf. p. 58.

As you say the Postcommunions, extend your hands, bow, rejoin your hands, and immediately extend them again at each *Oremus*. Join your hands at *Per Dominum* or *Per eundem Dominum* in a long conclusion or at the words *in unitate* of a short conclusion. Make all the required bows.

If you are to say the *Oratio super populum* — this Oration occurs in the ferial Masses of Lent and has its own distinct conclusion — bow to the cross and extend and join your hands while saying *Oremus*. Then, with hands joined but still bowing to the cross, say *Humiliate capita vestra Deo*. Face the Missal and hold your hands extended while reading the Oration.

With your hands joined, go to the center, kiss the altar (placing your hands upon it), and turn right to say *Dominus vobiscum*. When the server has answered, say *Ite, Missa est*, still facing the people. If there was no *Gloria* in the Mass, instead of the *Ite, Missa est*, say *Benedicamus Domino* facing the altar.²⁰

Making a medium bow and placing your hands joined on the edge of the altar, say *Placeat tibi, sancta Trinitas, etc.* Kiss the altar, laying your hands palms downward upon it in the usual manner. Stand erect, with your hands joined, and begin *Benedicat vos omnipotens Deus*. As you do so, raise your eyes to the cross, extending, elevating, rejoining, and lowering your hands and bowing to the cross at the word *Deus*.

With your hands joined before your breast, turn right to face the people. Place your left hand on your breast and make a large sign of the cross,²¹ saying *Pater, et Filius* as you make the vertical bar, and *Spiritus Sanctus* as you make the transverse bar. Complete the turn back to the altar and go to the Gospel side. Face in the same direction as at the first Gospel.

Last Gospel

Say *Dominus vobiscum* with your hands joined. When the server has responded, place your left hand open on the altar and make a small sign of the cross, first on the altar (or on the Missal), then on your forehead, lips, and breast as you say

²⁰ For a complete list of the changes in a Requiem Mass, cf. p. 123.

²¹ The sign of the cross should be of the same proportions as when you are signing yourself.

Initium (or *Sequentia*) *Sancti Evangelii*, etc.²² Place your hands on the altar and genuflect toward the card at the words *Et Verbum caro factum est*.²³

Return to the center²⁴ with your hands joined. Bow your head to the cross without looking at it and go down the front steps, a little to the Gospel side,²⁵ to say the Leonine Prayers. Do not bring the chalice with you.

At the End

When you have finished the Prayers, return to the platform and take the chalice with your left hand at the node and your right hand on top of the burse. Turn the chalice toward your left and set it a little to the Gospel side so that the open part at the back is facing you.

Holding the chalice before your breast, bow to the cross and move a little to the Gospel side as you descend the steps. Genuflect (or bow profoundly if the Blessed Sacrament is not reserved) and take your biretta from the server. Put on your biretta and follow the server to the sacristy.

²² Distribute these words in the same way as you did at the first Gospel.

²³ If Mass is said in the presence of the Blessed Sacrament exposed, this genuflection is made toward the Blessed Sacrament.

²⁴ This has been the custom in the Seminary and is permitted by SRC 3637, 8. It is also correct to go down the short way to the foot of the altar, without coming to the center to bow to the cross.

²⁵ The Leonine Prayers may be said while kneeling on the edge of the platform or on the bottom step (SRC 3637, 8). The latter is more common in the United States.

CHAPTER IV

CONSECRATING EXTRA HOSTS

On the Paten

If there are only a few extra hosts to be consecrated, you may place them on the paten with the host for Mass. They should be visible and not concealed under the large host.

At the Offertory offer those hosts which are on the paten together with the host for the Mass. Then place them on the corporal with the large host, in front of the chalice and a little to the Gospel side.

If the Hosts are to be distributed at the Mass, do not scrape the corporal before drinking the Precious Blood, but purify the paten over the chalice. After you have drunk the Precious Blood set the paten down a little to the right. Cover the chalice with the pall. Then genuflect,²⁶ place the Hosts on the paten, and genuflect again before turning to say *Misereatur*, etc.²⁷

In the Ciborium

Bring the ciborium out before the start of Mass and place it on the altar at the Epistle side. After you have set the chalice on the corporal, place the ciborium on the corporal behind the chalice.²⁸

At the Offertory move the ciborium to the center and uncover it. When you have offered the host for the sacrifice, cover the ciborium again and put it back in its place.

²⁶ *Rit. Cel.* X, 6.

²⁷ Cf. p. 72.

²⁸ This is stated expressly in *Rit. Cel.* II, 3: “. . . locat eas super Corporale ante Calicem, aut in aliquo Calice consecrato vel vase mundo benedicto, ponit eas *retro post Calicem* . . .” However, if there is no room behind the chalice, you may place the ciborium to the side of the corporal. Most rubricists suggest the Gospel side; this is really more convenient than the Epistle side since the ciborium is less likely to be in the way when you cover and uncover the chalice.

At the Consecration,²⁹ before you begin the *Qui pridie*, move the ciborium to the center, placing the chalice a little to the side, but still on the corporal. Uncover the ciborium and pronounce the words of consecration over the particles in the ciborium also. When you have genuflected after the elevation of the Host, cover the ciborium again and replace it behind the chalice.

Even though the Hosts in the ciborium are not to be distributed, leave them on the corporal until after you have consumed the Precious Blood. Then cover the chalice and place it and the paten to the left on the corporal. Open the tabernacle and put the ciborium in, genuflecting before you close the door.

For the Monstrance

You may place the host for the monstrance either on the paten to the left of the host for the Mass or in the lunette. If the latter method is followed, place the lunette on the corporal between the chalice and the host for the Mass. Leave the custodial outside the corporal to the right.³⁰

If the host was placed on the paten at the start of the Mass, follow the instructions given above for consecrating extra hosts on the paten. In this case, if the lunette is on the *mensa*, place the Host in the lunette before drinking the Precious Blood, genuflecting before touching the Host (p. 72). Scrape the corporal as usual. After you have consumed the Precious Blood, genuflect and place the lunette in the custodial. Do not genuflect again before closing and veiling the custodial, nor when you open the tabernacle, but genuflect after you have placed the custodial in the tabernacle before closing the door.

If the Host is in the lunette and the lunette is enclosed in glass, open the lunette before offering the host of the Mass and

²⁹ Care must be taken that the hosts to be consecrated are always fresh. Cf. CJC 1272; *Rit. Rom.* IV, i, 7. Most moralists interpret this to mean that the hosts should not be consecrated more than twenty-one days after they were baked, and both the Congregation of Sacred Rites (SRC 3621, 2) and the Second Council of Baltimore (II, V, iv, n. 268) say that the Hosts should not be kept longer than a week after consecration. This would make the total age of the Hosts one month—and this limit should never be exceeded.

³⁰ The lunette, if covered with glass, may be put in the tabernacle without a custodial. The glass of the lunette must not, however, touch the Host immediately (SRC 3234, 4).

close it again afterwards. Before the *Qui pridie* open³¹ the lunette again and close it when you have genuflected after the elevation of the Host. After you have consumed the Precious Blood, place the lunette in the custodial, etc., as above.

Changing the Host in the Lunette

If a Host already in the lunette is to be consumed, remove It from the tabernacle after consuming the Precious Blood. If the Blessed Sacrament is not already on the *mensa*, genuflect after opening the tabernacle door. In either case, genuflect before removing the Host.

Break the Host in two (or more) parts over the paten and consume It, without making the sign of the cross and without saying anything.³² Then, holding the lunette over the chalice, rub the forefinger of your right hand along the side to remove any fragments. Do the same with the custodial.³³

If you are to place in the lunette a Host consecrated at the Mass, genuflect before doing so. Place the lunette in the custodial; then close and veil the custodial. Do not genuflect when you open the tabernacle, but genuflect before you close the door. Then scrape the corporal and purify the paten over the chalice.

NOTE: When a Host has been consecrated for the monstrance, be very careful not to substitute for It the Host for the sacrifice. It would be a grievous sin to substitute intentionally, after the Consecration, another Host for the Host of the Mass.³⁴

³¹ SRC 3524, 6.

³² Cf. O'Connell, II, p. 151.

³³ Callewaert, p. 111. This is not necessary, however, if the lunette is well enclosed so that no fragments could have been left in the custodial.

³⁴ Van der Stappen, II, p. 266; Wuest-Mullaney, n. 208.

CHAPTER V

DISTRIBUTING COMMUNION DURING MASS

Foreword

It is by all means proper and desirable that the faithful should receive Holy Communion *during Mass*, having thus a more active participation in the Mass. This is, moreover, in keeping with the intention of the Church.³⁵

Distributing Communion from the Paten

If you are to distribute one or several Hosts from the paten, do not scrape the corporal but purify the paten into the chalice as usual. After you have consumed the Precious Blood, cover the chalice, genuflect, and place the Host or Hosts on the paten. Place the paten on the corporal a little to the Epistle side. When the server has finished the *Confiteor*,³⁶ genuflect and turn right, moving a little to the Gospel side and facing only halfway toward the people.

With your hands joined before your breast, say in the loud tone, *Misereatur vestri*³⁷ *omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam*. When the server has answered *Amen* (not before), place your left hand on your breast and make a large sign of the cross over the people with your right hand, saying *Indulgentiam, absolutionem, ✠ et remissionem peccatorum vestrorum*³⁸ *tribuat vobis omnipotens, et misericors Dominus*.

³⁵ Council of Trent, Session 22, Chapter 6: "Optaret quidem sacrosancta Synodus, ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quo ad eos sanctissimi hujus sacrificii fructus uberius proveniret . . ." (Denz. 944).

³⁶ Do not genuflect until just before turning to face the people. Cf. *Rit. Rom.* IV, ii, 1 and 2; O'Connell, II, p. 146. Do not turn around until the server has finished the *Confiteor* (*Rit. Cel.* X, 6).

³⁷ Always use the plural form, even when only one person is to receive.

³⁸ In this prayer, also, the plural forms *vestrorum* and *vobis* are always used.

Turn left to the altar and genuflect. With your right hand place the paten between the forefinger and middle finger of your left hand. Take a Host from the paten in your right hand and hold It a few inches above the paten; you may, if you wish, rest your third and fourth fingers on the edge of the paten. Turn right to face the people, and this time stand squarely in the center, even though there be a ciborium containing Hosts on the altar.

Looking at the Host, but without raising It any higher above the paten, say in the loud tone, *Ecce Agnus Dei, ecce qui tollit peccata mundi*. In the same tone say three times the entire *Domine, non sum dignus,*³⁹ *ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*.

When you have finished, go down the front steps at the center, not diagonally.⁴⁰ Begin to distribute Communion at the Epistle side.⁴¹ If nuns are to receive, give them Communion before the laity but not before the server. Clerics receive before nuns, and before the server if he is a layman;⁴² clerics in higher rank receive before those in lower rank (p. 51).

As you give Communion to each person, make a vertical⁴³ sign of the cross with the Host over the paten, not going beyond the edges of the paten. Say the complete formula *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen* for each person.⁴⁴ Bow each time you pronounce the Holy Name. Pronounce the words of the formula in a loud tone or at least in the medium tone, even though other Masses are going on at the time.⁴⁵

When you have finished distributing Communion, return to the altar by the front steps at the center. Do not recite any prayer and do not bless the people. Rub the fingers of your right hand together over the paten, but do not purify them in the ablution cup. You will purify them later at the Ablutions.

³⁹ Always use the masculine form even though only women are to receive.

⁴⁰ SRC Sept. 15, 1737.

⁴¹ *Rit. Cel.* X, 6: "Quibus verbis tertio repetitis, accedit ad eorum dexteram, hoc est, ad latus Epistolae, et unicuique porrigit Sacramentum . . ."

⁴² O'Connell, II, p. 147. Cf. SRC 4328.

⁴³ Cf. Kuenzel, p. 54.

⁴⁴ All authors agree upon this. Cf. Callewaert, p. 115, ft. 44.

⁴⁵ O'Callaghan, p. 176; cf. also O'Connell, II, p. 148.

If there are no Hosts left on the paten, do not genuflect but rest the paten on the corporal, still holding it in your left hand. Uncover the chalice with your right hand, shift the paten from your left hand into your right, and scrape the corporal. Purify the paten over the chalice and continue the Mass as usual.

If there are Hosts remaining on the paten and you are to consume them, place the paten on the corporal and genuflect. Rising, take the paten in your hand again and consume the Particles, without making the sign of the cross and without saying anything.

Distributing Communion from the Ciborium

If you are to distribute Communion from a ciborium, scrape the corporal and purify the paten as usual. If the ciborium is on the corporal, uncover it after you have consumed the Precious Blood and covered the chalice. Then genuflect, turn right, and say the *Misereatur*.

If the ciborium is in the tabernacle, place the chalice and paten to the left. Take out the ciborium, genuflecting after you have opened the tabernacle door (unless the Blessed Sacrament is already on the *mensa*. Cf. p. 72, ft. 40). Uncover the ciborium, genuflect, and turn right to say the *Misereatur*. Turn back to the altar and genuflect.

Hold the ciborium in your left hand at the node, the thumb and forefinger joined together in front of the node, and the other three fingers behind it.

When you have finished distributing Communion, place the ciborium on the corporal and genuflect. Rub your thumb and forefinger together over the ciborium; then cover the ciborium and veil it. Place it in the tabernacle, genuflecting before you close the door. Then purify the paten into the chalice.

If Particles remain in the ciborium and are to be consumed, genuflect on arriving at the altar and consume the Particles over the paten, without saying anything and without making the sign of the cross.

If one ciborium should be emptied while you are distributing Communion, bring it back to the altar and cover it. Take out another ciborium; genuflect if you open the tabernacle door and again after you have uncovered the ciborium.

Additional Notes

1. If you run short of Hosts while distributing Communion, and there is no other ciborium in the tabernacle, you may break the Particles into smaller pieces.⁴⁶ You may not, however, break them into pieces so small that they would dissolve in the mouth before being swallowed, since it is necessary for the Sacrament that the Host be *eaten*. Before breaking the Particles you must return to the altar.

2. You may, if it is necessary, break up the large Host in the lunette and distribute the pieces to the people. Avoid doing this, if possible.

3. In case of necessity, such as the giving of Holy Viaticum, or of someone's unexpectedly asking for Communion after the Consecration, it is licit to break a piece from the Host consecrated for the Mass to give it to another person.⁴⁷

4. Do not give more than one Particle to each communicant, unless this is necessary to help empty a ciborium.⁴⁸

5. It is not permitted for another priest to distribute Communion *with Hosts consecrated at the Mass* until after the celebrant's Communion. Any contrary custom must be discontinued.⁴⁹

⁴⁶ Noldin, III, p. 132, says into two or three pieces only.

⁴⁷ *Ibid.*; Davis, III, p. 200, says that if this is done without reasonable need, a venial sin is committed.

⁴⁸ Rubricists admonish against mixing Hosts consecrated at the Mass with Hosts previously consecrated.

⁴⁹ SRC 3448, 7.

CHAPTER VI

DISTRIBUTING COMMUNION OUTSIDE OF MASS

Two candles should be lighted on the altar. You may carry the burse to the altar with you or have the server take it out beforehand.

Vest in surplice and stole. The stole should be either white or the color of the Office of the day. On All Souls' Day it must be either white or purple.⁵⁰

Wearing your biretta, follow the server to the altar. At the foot of the altar remove your biretta and hand it to the server. Genuflect, go up to the altar, and spread the corporal, placing the burse against the gradine on the Gospel side.

While the server is saying the *Confiteor*,⁵¹ open the tabernacle door, genuflect, take out the ciborium, and uncover it. Genuflect before turning right to say the *Misereatur* as described in the previous chapter.

Communion is distributed as at Mass. When you have finished, place the ciborium on the altar and genuflect; then begin⁵² at once the antiphon *O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur*.⁵³

In Paschal Time and during the octave of Corpus Christi, add *Alleluia*.

Say the other versicles and responses as follows:

⁵⁰ SRC 4289, 2; *Rit. Rom.* IV, ii, 1.

⁵¹ If there is no server present, the priest must recite the *Confiteor* himself, including *et tibi, Pater* and *et te, Pater*.

⁵² Do not begin the prayer before you have genuflected: “. . . pyxidem super corporale deponit, genuflectit, ac deinde dicit *O sacrum convivium*, etc.” (*Rit. Rom.* IV, ii, 6).

⁵³ The prayer *O sacrum convivium* and all that follows it *must* be said (SRC 3792, 10). Cf. also the new rubrics of the Ritual (*Rit. Rom.* IV, ii, 6).

Priest: *Panem de caelo praestitisti eis. (T.P. Alleluia.)*⁵⁴

Server: *Omne delectamentum in se habentem. (T.P. Alleluia.)*

Priest: *Domine, exaudi orationem meam.*

Server: *Et clamor meus ad te veniat.*

Priest: *Dominus vobiscum.*

Server: *Et cum spiritu tuo.*

Priest: *Oremus. Deus, qui nobis, sub Sacramento mirabili, passionis tuae memoriam reliquisti: tribue, quaesumus; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.*

Server: *Amen.*

Instead of the above oration, *Deus, qui nobis*, say the following in Paschal Time:

Oremus. Spiritum nobis, Domine, tuae caritatis infunde: ut, quos Sacramentis paschalibus satiasti, tua facias pietate concordare. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

Server: *Amen.*

While you are saying the *O sacrum convivium* and the prayers which follow, rub your thumb and forefinger together over the ciborium. Then purify the paten, scraping the fragments into the ciborium. Still keeping the thumb and forefinger joined, cover and veil the ciborium. Purify your fingers in the ablution cup and wipe them with the purificator.⁵⁵ Then replace the ciborium in the tabernacle, genuflect, and close the door.

Join your hands and raise your eyes to the cross, extending, elevating, rejoining, and lowering your hands, and bowing to the cross as you say *Benedictio Dei omnipotentis*.⁵⁶ Turn right to face the people, saying *Patris, et Filii, ✠ et Spiritus Sancti*, making at the same time a large sign of the cross.⁵⁷ Join your hands

⁵⁴ This *Alleluia* is added (not only to the versicle but also to the response) during the entire octave of Corpus Christi.

⁵⁵ The fingers must be purified *before* replacing the ciborium in the tabernacle. This is entirely clear from the rubric (*Rit. Rom.* IV, ii, 8).

⁵⁶ Do not kiss the altar before turning to bless the people (SRC 2704, 6).

⁵⁷ This blessing may not be given with the ciborium. It must be given *after* you have said the *O sacrum convivium* and the following prayers (SRC 2543; 2725, 1).

before your breast and finish the blessing, saying *descendat super vos, et maneat semper*. Then turn left back to the altar while the server answers *Amen*.

Fold the corporal and place it in the burse. Bow to the cross and go down the steps a little to the Gospel side. Genuflect on the floor, take your biretta from the server, and put it on as you go to the sacristy. Either bring the burse with you or leave it on the altar for the server to bring in afterwards.

Additional Notes

1. If you give Communion just before Mass,⁵⁸ place the chalice on the Gospel side. Then spread the corporal and open the tabernacle as above. When you have finished, have put away the ciborium, and have given the blessing, do not put the corporal back in the burse, but leave it unfolded and place the chalice upon it.

2. If you will give Communion immediately after Mass, leave the corporal spread out on the altar when you build up the chalice. When you have finished the Leonine Prayers, move the chalice off to the Gospel side and continue as above.

3. If you are distributing Communion while another priest is saying Mass at the altar, observe the following principles:

a) If you begin to distribute Communion with the celebrant and finish with him, or at least before the Mass is over, do not say the prayers either before or after giving Communion, and do not bless the people.

b) If you begin before the Communion of the celebrant,⁵⁹ follow the first part of the directions given above for distributing Communion outside of Mass. If you finish before the end of Mass, say the prayers, but do not bless the people. If you finish after Mass is over, say the prayers and give the blessing.

4. If, while distributing Communion, you hear the bell an-

⁵⁸ Before (or after) a conventual, High, or Solemn Mass you may not give Communion fully vested (SRC 4177, 3). Moreover, if you give Communion immediately before or after a Low Mass in black vestments, do not give the blessing but say the prayers *O sacrum convivium*, etc.; do not add the *Alleluia* even in Paschal Time. Cf. O'Callaghan, p. 181.

⁵⁹ In this case you may not use Particles consecrated in the Mass. Cf. p. 114, n. 5.

nouncing the Consecration at the main altar, turn toward the altar, remain standing, and wait until the chalice has been replaced on the altar.⁶⁰

5. If you distribute Holy Communion from an altar other than that at which Mass is going on, follow all the directions given for distributing Communion outside of Mass.

⁶⁰ Cf. Van der Stappen, *Sacra Liturgia*, III, p. 520, q. 340.

CHAPTER VII

PURIFYING THE CIBORIUM

Holding the ciborium in your left hand, tilt it slightly over the chalice. With the thumb or forefinger of your right hand, collect all the fragments at the edge of the ciborium and let them fall into the chalice.

Then shift the ciborium into your right hand and extend it to the server over the altar. When he has poured in the wine, revolve the ciborium so that the wine reaches as much of the inside of the ciborium as possible. Pour this wine into the chalice, saying *Quod ore sumpsimus, etc.*, and drink the ablution from the chalice.

Take also the second ablution of wine and water into the ciborium.⁶¹ Revolve the ciborium and, if necessary, use your index finger to purify the part which the ablution does not reach. Then pour the ablution into the chalice so that it flows across the part of the ciborium where the fragments were gathered. Meanwhile, say the prayer *Corpus tuum*. Drink the ablutions from the chalice.

Dry the ciborium first⁶² and place it, covered but not veiled, to the right of the corporal. Then dry the chalice.

⁶¹ Some authors, v.g., Van der Stappen, *Sacra Liturgia*, III, p. 508, qq. 332–334, say that it is not necessary to use the wine or water in purifying the ciborium especially if only a few Particles have been kept in it or if consecrated Particles are to be placed in it immediately after purification. Most favor a purification with wine at least; Callewaert and others favor taking both the first and the second ablutions in the ciborium. Cf. Callewaert, p. 111.

⁶² Some authors direct the celebrant to dry first the chalice and then the ciborium. Either method may be followed.

CHAPTER VIII

INTERRUPTING A PRIEST AT THE ALTAR

If it is necessary, either for the purpose of distributing Holy Communion or of giving Holy Viaticum, to interrupt a priest at the altar, the interruption should be delayed, if possible, until the priest has finished the prayer or action in which he is engaged.

If it is outside the Canon of the Mass, the celebrant, having finished the prayer or action, kneels on both knees when the tabernacle is opened and remains kneeling and bowed until the Blessed Sacrament is carried from the altar. If he is at the center, he moves a little to the Epistle side and kneels there; if he is at the Epistle or Gospel side, he kneels where he is.

If the celebrant is interrupted during the Canon of the Mass, he does not discontinue what he is doing but as soon as possible moves a little to the Gospel side; he stands there and continues to read the prayers.

On returning to the altar, the priest who was distributing Communion does not wait for the celebrant to finish the prayer or action in which he is engaged but goes up to the altar immediately and puts away the Blessed Sacrament. The sole exception to this is when he returns at the Elevation or Consecration of the Mass. In this case, he stands and waits until the chalice has been replaced on the altar after the Elevation, and then he goes up. The celebrant follows the same instructions given above.

CHAPTER IX

TWO MASSES ON THE SAME DAY

The First of the Two Masses

Do not take the ablutions in the first Mass. After you have consumed the Precious Blood,⁶³ cover the chalice and, standing at the center with your hands joined before your breast, say the prayer *Quod ore sumpsimus*, etc. Then wash your fingers in the ablution cup⁶⁴ and wipe them, meanwhile saying *Corpus tuum*, etc.

Uncover the chalice again and place the purificator upon it, but do not push the purificator down into the chalice. Then cover the chalice with the paten⁶⁵ and pall and, having placed the veil over it, leave it at the center resting on the corporal.⁶⁶

When you have finished Mass, leave the chalice on the altar and retire to the sacristy. If for some reason the chalice cannot remain on the altar until the second Mass, e.g., if another priest is to say the following Mass, you may place the chalice in the sacristy on a pall or corporal. It is also permitted to place it on the credence table with a pall or corporal under it; this is generally done if the next Mass will be a Solemn Mass.

You may, if you wish, place the chalice in the tabernacle.⁶⁷ In this case, cover it with the paten and pall alone.

⁶³ All rubricists mention that the priest should be more careful than usual in draining all the Precious Blood from the chalice.

⁶⁴ The water used in the ablution may be either drunk in the last Mass, together with the ablutions, or poured into the sacrarium.

⁶⁵ The host for the next Mass may be placed on the paten at this time, unless the chalice is to be kept in the tabernacle until the next Mass. In this case, the host is not placed on the paten until later.

⁶⁶ The presence of the unpurified chalice on the altar does not affect the ceremonies for the rest of Mass, i.e., the priest makes no extra genuflections because of it. He may also turn his back directly to the altar when he says *Dominus vobiscum*, etc. (SRC 1772, 7).

⁶⁷ This is sometimes done if there is fear of irreverence.

The Second of the Two Masses

Do not wipe out the chalice either before or after pouring the wine into it at the Offertory. Do not go to the Epistle side, but remain at the center and pour wine and water into the chalice over the corporal.

The rest of the Mass is as usual.

If the Second Mass Will Be in Another Church

If the second Mass is to be said in a different church, fix the chalice after your Communion in the manner described above. Purify the chalice after the Last Gospel.

First remove the veil, pall, and paten, and drink any drops of Precious Blood which may still be in the chalice.⁶⁸ Then pour into the chalice about as much water as you did wine at the beginning of the Mass and revolve the chalice so that the water touches every part of the chalice where the Precious Blood has been. Pour this water into the vessel which is prepared for it.

Wipe the chalice as usual, replace the purificator, paten, pall, veil, and burse (including the corporal), and carry it to the sacristy.

The water which was used in the ablution may be poured into the sacrarium,⁶⁹ or, better, you may carry it with you and drink it after the Ablutions of your second Mass.

⁶⁸ This is necessary to complete the sacrifice, since the sacrifice continues morally until the last of the Precious Blood has been drunk (Callewaert, p. 136).

⁶⁹ Cf. Instruction of the Congregation of Sacred Rites, March 11, 1858 (SRC 3068). Cf. also Callewaert, p. 136; O'Callaghan, p. 190.

CHAPTER X

FUNCTIONS OMITTED IN A REQUIEM MASS⁷⁰

Omit the Psalm *Judica me, Deus* during the Prayers at the Foot of the Altar. Do not sign yourself when you begin the Introit, but make the sign of the cross over the book. Do not say the *Gloria Patri*, but repeat *Requiem aeternam*, etc.

Do not say the *Gloria*, the *Jube, Domine, benedicere*, or the *Dominus sit in corde meo*; do not kiss the book at the end of the Gospel or say the *Per evangelica dicta*.⁷¹

Omit the Creed. Do not bless the water at the Offertory, but say the oration *Deus, qui humanae substantiae* as usual. Omit the *Gloria Patri* from the *Lavabo*.

At the *Agnus Dei* substitute *dona eis requiem* for *miserere nobis*; at the third *Agnus Dei* say *dona eis requiem sempiternam* in place of *dona nobis pacem*. Do not strike your breast.

Omit the first oration *Domine Jesu Christe, qui dixisti Apostolis tuis* before the Communion.

Say *Requiescant in pace* in place of *Ite, Missa est*, and do not give the Blessing. When you have said the *Placeat tibi, sancta Trinitas* and have kissed the altar, go at once to the Gospel side for the Last Gospel.

NOTE: *Requiescant in pace* is said facing the altar, and the plural form is *always* used, even in the funeral Mass.

⁷⁰ *Rit. Cel.* XIII, 1.

⁷¹ SRC 2956, 10.

CHAPTER XI

DE DEFECTIBUS⁷²

In Case of Illness

If you become gravely ill before the Consecration, you may leave the Mass unfinished. If you become ill after the Consecration of the Host but before the Consecration of the wine, or after both have been consecrated, the Mass must be finished by another priest, even, if necessary, by one who is not fasting.

You would sin gravely if without necessity, such as that indicated above, you would not consume the Host and the Precious Blood which you have consecrated.⁷³

Foreign Matter in the Chalice

If an insect falls into the chalice before the Consecration, pour the wine into some suitable container, v.g., the sacrarium. Then pour other wine into the chalice, mix it with a little water and, having offered it at least mentally, continue the Mass.

If this should happen after the Consecration, remove the insect and wash it with wine; after the Mass burn it and pour the wine in which it was washed into the sacrarium. If you can do so without danger of nausea, however, it is better to consume the insect together with the Precious Blood.

If something poisonous should fall into the chalice, or something which would be apt to bring about vomiting, pour the

⁷² These directions are taken from the section of the Roman Missal entitled *De defectibus in celebratione Missarum occurrentibus*. They are found under Section X.

⁷³ In case of an *urgent* sick call, the priest may *interrupt* the Mass, even after the Consecration. The Sacred Species may be left on the altar if someone remains in church to adore. If no one is available, the Sacred Species are to be placed in the tabernacle. (*Eccl. Review*, Oct. 1936, p. 421.) According to Noldin, III, p. 223, and Davis, III, p. 143, a sick call is *urgent* if the person needs Baptism or Absolution.

wine, even though it be consecrated, into another chalice, and use other wine and water for the second Consecration.

After the Mass take a linen cloth and use it to absorb the Precious Blood. Leave it until it is dry; then burn it and place the ashes in the sacrarium.

Host Remaining in Chalice

If in consuming the Precious Blood the piece of Host remains in the chalice, draw it to the lip of the chalice with your finger and consume it either before the purification or after you have received wine in the chalice the first time.

Broken Host

If the host is found to be broken after the Offertory and prior to the Consecration, consecrate it unless the fact that it is broken is known to the people. If there is danger of scandal, however, use another host, but offer it before consecrating it. Consume the broken host after the Ablutions.

If you discover before the Offertory that the host is broken, substitute another, provided you can do so without scandal and without long delay.

Host Falling Into Chalice

If through negligence or accident the consecrated Host falls into the chalice, take out as much of It as has not been soaked with wine and continue the Mass, making the customary signs with this remaining part of the Host.

If the whole Host should become wet, do not draw It out, but say all the customary words, omitting the signs; consume the Host and the Precious Blood together, making the sign of the cross with the chalice and saying *Corpus et Sanguis Domini nostri*, etc.

Precious Blood Freezing

If in winter the Precious Blood freezes in the chalice, wrap the chalice in hot cloths. If this does not suffice, place the chalice in warm water near the altar until the Precious Blood has become liquid. Take care that the water does not enter the chalice.

Precious Blood Spilled

If some of the Precious Blood falls on the ground, take It up with your tongue. Scrape the place where It has fallen as much as necessary and burn the scrapings.

If It should fall on the altar cloths, wash the spot where It has fallen three times by pouring water through the cloths into a chalice placed under them. Pour the water of the ablution into the sacrarium.⁷⁴

If the Precious Blood falls on the corporal or on the vestments, wash them as indicated above and pour the ablution into the sacrarium.

If all save a little of the Precious Blood should be spilled, consume the little which remains and treat that which has been spilled as indicated above. If none at all remains, pour in new wine and water and, having first offered it, consecrate it, beginning with the words *Simili modo postquam cenatum est, etc.*

Host Falling on the Ground

If the consecrated Host or any fragment of It should fall upon the ground, take It up reverently and wash with a moistened purificator the place where It has fallen.⁷⁵

If it should fall outside the corporal upon the altar cloth, wash the cloth carefully and pour the water into the sacrarium.⁷⁶

⁷⁴ Cf. Davis, III, p. 201.

⁷⁵ Davis, III, p. 200, says that this purification binds under grave sin if the spot where the Host fell is trodden upon very much; if not, and no fragment of Host is obvious, the cleansing may be deferred or even omitted entirely if there is a good reason. Davis cites Cappello, I, n. 458, in support of his opinion.

⁷⁶ For other defects, such as those of improper matter, lack of form, failure of intention, etc., consult the moral theologians.

CHAPTER XII

MASS CORAM SANCTISSIMO

Mass is rarely celebrated before the Blessed Sacrament exposed. Moreover, the practice is not encouraged.⁷⁷ In parishes the Mass *Coram Sanctissimo* will occur during the Forty Hours' Devotion and perhaps during the octave of Corpus Christi. Where the Blessed Sacrament is always exposed, this Mass will be said daily.

Preparations

There should be at least twelve lighted candles. No bells are rung, whether the Mass be said at the Altar of Exposition or at a side altar.⁷⁸

General Rules

1. Make a double genuflection only on entering and on leaving the sanctuary, and then only if the Blessed Sacrament is exposed.
2. Genuflect during the Mass each time you come to the center of the altar and each time you leave the center.
3. Genuflect before and after turning to the people.
4. Make all bows ordinarily made to the cross, in addition to bows at the Holy Name occurring during the Gospel, toward the Blessed Sacrament. Whenever ordinarily directed to look at the cross, look at the Blessed Sacrament.
5. Make all genuflections toward the Blessed Sacrament while reading from the Missal or card, except at *Flectamus genua*; this genuflection is to be made toward the Missal.
6. Whenever you turn to the congregation, step a little to the Gospel side and face only half-way toward the people; when turning back to the altar, always turn left, never completing the circle.

⁷⁷ SRC 3448, 1.

⁷⁸ SRC 3157, 10.

The Ceremony

Vest in the sacristy. If the Blessed Sacrament is not yet exposed, proceed to the altar as usual and expose It. Then incense It. Genuflect before going to open the Missal.

If the Blessed Sacrament is already exposed, remove your biretta as soon as you come within view of It. Make a double genuflection at the foot of the altar. Arrange the chalice as usual. Genuflect before going to open the Missal and again when you come back to the center. Come down a little to the Gospel side and say the Prayers as usual.

Saying the *Aufer a nobis* ascend to the altar and genuflect. Say the *Oramus te*. After kissing the altar, genuflect and go to read the Introit. Genuflect before saying the *Kyrie*, after kissing the altar and before turning for the *Dominus vobiscum*, and before going to read the Collects.

Genuflect before and after saying the *Munda cor meum*, etc. If the Name of Jesus occurs in the Gospel, bow to the Blessed Sacrament. Genuflect when you come to the center.

Recite the Creed if it is to be said. When you have finished, kiss the altar and genuflect before turning to the people; genuflect again after turning back to the altar.

If the Creed is *not* recited, genuflect, kiss the altar, and turn to say *Dominus vobiscum* without another genuflection. Genuflect when you turn back to the altar after the *Dominus vobiscum*.

Genuflect before and after going for the wine and water, and again before going to wash your hands. Descend to the floor⁷⁹ at the Epistle side for the *Lavabo*; make a complete turn to your left and wash your hands facing the congregation. Genuflect before the *Suscipe* and again after kissing the altar after the *Suscipe*. Do not complete the circle when turning after the *Orate, fratres*, but turn *left* back to the altar and genuflect.

Continue the Mass as usual.⁸⁰ Genuflect before and after going for the second ablution.

⁷⁹ It is also correct for the priest to go down only to the top step, and not to the floor (SRC 2682, 48).

⁸⁰ Ordinarily, Holy Communion may not be distributed from the Altar of Exposition within or outside of Mass (SRC 3448, 1; 3482). If there is only one altar in the church, however, from necessity It may be distributed. Cf. Van der Stappen, *Sacra Liturgia*, IV, p. 231; O'Connell, II, p. 173.

Genuflect after veiling the chalice.⁸¹ Go to read the Communion Prayer. Return to the center, genuflect, and kiss the altar before turning for *Dominus vobiscum*; genuflect again after turning back to the altar. After the Postcommunions genuflect at the center and kiss the altar; genuflect again on turning back to the altar after the *Dominus vobiscum* and *Ite, Missa est*. Say the *Placeat*. Genuflect instead of bowing during the *Benedicat*. After giving the Blessing, turn *left* and, without genuflecting,⁸² go to say the Last Gospel. Do not sign the altar. At *Et Verbum caro factum est* genuflect toward the Blessed Sacrament.

Genuflect at the center. After the Leonine Prayers go up to the altar again and genuflect. After descending, make a double genuflection and retire to the sacristy,⁸³ putting on your biretta as soon as you are out of view of the Blessed Sacrament.

⁸¹ If Benediction is to follow, you may leave the corporal on the altar.

⁸² *Caer. Ep.* II, xxiii, 9.

⁸³ If Benediction follows, you may go to the sedilia instead of the sacristy. The chalice may be removed to the credence table.

CHAPTER XIII

LOW MASS IN THE PRESENCE OF A GREATER PRELATE⁸⁴

Preparations

A prie-dieu — preferably in the center before the altar or at the Epistle side; at the credence table — besides the cruets for the Mass — a pax-brede covered with a veil the color of the day; also a purificator with which to wipe the pax-brede.

Beginning of the Mass⁸⁵

If possible, arrange the chalice and Missal on the altar beforehand. When the prelate arrives, bow to him profoundly as you stand on the floor at the Gospel side.⁸⁶ When he gives the signal to begin Mass, bow to him again, make the customary reverence to the altar, and begin the Prayers. If the prelate is kneeling at the center, say the Prayers on the floor at the Gospel side, facing the Epistle side; if he is kneeling at either side, say the Prayers in the center as usual.

During the *Confiteor* turn toward the prelate as you say *et tibi, Pater* and *et te, Pater*.⁸⁷ If several prelates are present, say *et vobis, Patres* and *et vos, Patres*. Bow to the prelate again before going up to the altar.

⁸⁴ Under the title of "Greater Prelates" are included Cardinals everywhere in the world except Rome — and even in Rome if they are in their titular churches — Archbishops and Patriarchs in their provinces and patriarchates, Bishops in their dioceses, Nuncios and Apostolic Legates while in the territory to which they are sent. Abbots also are included among the Greater Prelates.

⁸⁵ This ceremony is described in *Caer. Ep.* I, xxx, and in *Rit. Cel.*

⁸⁶ If the prelate should already be at the prie-dieu when you arrive, bow to him as you pass and, standing a little to the Gospel side, make the proper reverences to the altar; then go up and arrange the chalice and Missal. When you are ready, go down the side steps on the Gospel side. When the prelate gives the signal, bow to him, reverence the altar, and begin the Prayers.

⁸⁷ *Rit. Cel.* III, 8.

Gospel

When you have finished the Gospel, do not kiss the Missal or say *Per evangelica dicta*, etc. Instead, the server takes the Missal to the prelate, without any reverence, and presents it to be kissed. The prelate⁸⁸ kisses the Missal and says *Per evangelica dicta*, etc. The server bows profoundly and returns the Missal to its stand. Do not continue the Mass until this has been done.

Offertory and Kiss of Peace

At the Offertory you (not the prelate) bless the water, saying the prayer *Deus, qui humanae substantiae* as usual.

After the first of the three orations before Communion, the server brings the pax-brede to the altar and kneels at your right. Kiss the altar and then the pax-brede which the server extends to you, meanwhile keeping your hands joined. Say *Pax tecum*; the server answers *Et cum spiritu tuo*.

Continue the Mass while the server carries the pax-brede to the prelate, first wiping it with the purificator and covering it with its veil. He unveils it and extends it to the prelate, saying *Pax tecum*. The prelate kisses the pax-brede and answers *Et cum spiritu tuo*. The server then makes a profound bow to him. He wipes the pax-brede, covers it, and returns it to the credence table.

Blessing and Last Gospel

At the Blessing say *Benedicat vos omnipotens Deus* and, turning to the prelate, bow profoundly.⁸⁹ Then continue the Blessing but give it in a direction away from the prelate.

After the Last Gospel kneel at the Gospel side, either on the edge of the platform or on the bottom step, facing the Epistle side. If, however, the prelate is kneeling to either side, kneel at the center and there say the Leonine Prayers.

When you have finished, rise, bow to the prelate, and wait

⁸⁸ If several prelates are present, the one of highest rank kisses the Missal at the Gospel. If they are of equal rank, none of them kisses the Missal; nor does the celebrant (*Caer. Ep.* I, xxx, 3).

⁸⁹ *Rit. Cel.* XII, 3.

for him to leave. However, if he remains at the prie-dieu, take the chalice and descend to the floor. Make the usual reverence to the Blessed Sacrament (or to the cross if the Blessed Sacrament is not present), bow profoundly to the prelate, put on your biretta, and leave.

CHAPTER XIV

LOW MASS IN THE PRESENCE OF A BISHOP WHO IS NOT THE ORDINARY

The Mass is said as though the bishop were not present, with these two exceptions:

1. The celebrant bows to the bishop at the beginning and at the end of Mass.
2. The bishop receives the *Pax*. He does not, however, kiss the Missal after the Gospel.

Additional Notes

At a Requiem Mass the bishop, whether he be the Ordinary or not, does not kiss the Missal after the Gospel. The *Pax* is not given.

If the bishop is present in private dress, he has no part in the ceremony. The celebrant bows to him, however, before and after the Mass.

CHAPTER XV

THE DIALOGUE MASS

The Dialogue Mass or *Missa Recitata* is one in which the congregation joins at least with the server in making the short responses, and sometimes joins also with the priest in reciting that part of the Mass which is sung by the choir at a High or Solemn Mass. Its spread has been rapid in the United States, and today approximately one hundred out of the one hundred and fifteen dioceses have officially approved it.⁹⁰ Many convents, schools, seminaries, and parish churches have taken it up as a regular practice.⁹¹

Since the Dialogue Mass has many forms, space does not permit us to enumerate them. Archbishop Stritch describes two of them: the minimum and the expanded.⁹² The minimum form consists in the congregation's joining the server in his responses. In the expanded form, besides joining the server in the Latin responses, the congregation also recites with the celebrant the Ordinary parts of the Mass, which are sung by the choir in a High or Solemn Mass, i.e., the *Gloria*, the Creed, the *Sanctus*, and the *Agnus Dei*. The *Confiteor* and the *Domine, non sum dignus* (said three times) before the distribution of Holy Communion are frequently added.

We shall not go into a lengthy discussion of the different rulings given by the Holy See in regard to the Dialogue Mass. Suffice it to say that the Ordinary of the diocese is to decide whether, in view of circumstances, the Dialogue Mass, which is of itself

⁹⁰ Ellard, *The Dialog Mass*, p. 90. This book is a very complete and excellent treatment of the subject.

⁹¹ The daily Community Mass in the Seminary is a Dialogue Mass.

⁹² Ellard, p. 90.

praiseworthy, is to be favored in his diocese.⁹³ It is hardly necessary to stress that the rubrics of the Mass must be followed, even when the Dialogue Mass is being said. Thus it is forbidden that the congregation recite the Secrets or any part of the Canon with the celebrant.⁹⁴

⁹³ Cf. AAS, XIV (1922), 505; SRC 4375, App. II, 39. Cf. Ellard, pp. 51-57.

⁹⁴ *Ibid.*

CHAPTER XVI

VOTIVE MASSES

Introduction

The Church has designated a certain Office and Mass for each day of the year. On certain days, however, she permits a priest to say a Mass different from that designated for the day. These *extra ordinem* Masses are called votive Masses.

At times a bishop may order a votive Mass to be celebrated; at other times (and generally) the votive Mass is said merely because of the personal devotion of the priest celebrating the Mass or at the request of the faithful.

Requiem Masses, while differing from the Office of the day, are not considered here as votive Masses. They will be treated in a separate section (pp. 279 ff.).

Votive Masses are divided into two groups. There are those which have no connection with a Saint mentioned on a particular day in the Office or in the Roman or local Martyrology, or with a feast of the preceding week. Thus, for example, if a votive Mass of St. Joseph were said on the Feast of St. George (April 23), it would be a votive Mass of the first type because none of the above connections link the Mass of St. Joseph with April 23.

Secondly, there are those which are connected in one of the above mentioned ways. For example, if on April 19 a Mass in honor of St. Expedit were said, it would be a votive Mass of the second class, since this Saint is mentioned in the Roman Martyrology for that day.

The votive Masses of the first type are called votive Masses in the strict sense, or, simply, *votive Masses*; those of the second type are called votive Masses in the loose sense, or *festive-votive Masses*.

General Rules

1. On the feast of a Saint or Mystery of our Lord (or during its octave), the votive Mass of that Saint or Mystery cannot be said. Nor can the votive Mass be said on a feast (or during its octave) which *refers* to the same Saint or Mystery *under a different title*. Such feasts are said to be *identical*. Thus, if during the octave of the Feast of the Solemnity of St. Joseph, a votive Mass in his honor were requested, his proper *votive* Mass could not be celebrated, but the Mass would be that of the Feast of the Solemnity.

The following feasts of our Lord are considered identical: the Blessed Sacrament, the Holy Redeemer, the Passion, the Holy Cross, the Sacred Heart, and the Precious Blood. Hence, if a votive Mass of the Precious Blood were requested during the octave of Corpus Christi, the Mass of Corpus Christi would be said, and *not* the Mass of the Precious Blood.

2. The regular rules for the Preface and Last Gospel are followed. Confer "Changeable and Omitted Parts of the Mass."

Color of the Vestments

1. White is worn at Masses of the Holy Trinity, our Lord (except those Masses mentioned below), the Blessed Virgin, St. Joseph, and the Angels; at the Nuptial Mass, the Mass *In die Creationis et Coronationis Papae*, and *In Anniversario Electionis et Consecrationis Episcopi*.

2. Red is worn at the Masses of the Holy Ghost, the Holy Cross, the Holy Innocents, *Ad postulandam gratiam Spiritus Sancti*, and *Pro eligendo Summo Pontifice*.

3. Purple is worn at Masses of the Passion of our Lord, *Pro Fidei Propagatione*, *Contra paganos*, *Ad tollendum schisma*, *Tempore belli*, *Pro pace*, *Pro vitanda mortalitate*, *Pro remissione peccatorum*, *Pro peregrinantibus et iter agentibus*, *Pro infirmis*, *Ad postulandam gratiam bene moriendi*, and *Pro quacumque necessitate*.

4. In Masses in honor of the Saints the color is the same as on their feasts with the exception of the Mass of the Holy Innocents.

Order for Private Votive Masses

<i>Mass</i>	<i>Color</i>	<i>Mass</i>	<i>Gloria</i>	<i>2nd and 3rd Orations</i>	<i>Preface</i>
Holy Trinity	White	Proper	Omitted	2nd of the day 3rd of the day (1)	Proper
Holy Ghost	Red	Proper	Omitted	2nd of the day 3rd of the day (1)	Proper
Blessed Sacrament	White	Proper	Omitted	2nd of the day 3rd of the day (1)	Nativity
Passion	Purple	Proper	Omitted	2nd of the day 3rd of the day (1)	Holy Cross
Holy Cross	Red	Proper	Omitted	2nd of the day 3rd of the day (1)	Proper
Sacred Heart	White	Proper	Omitted	2nd of the day 3rd of the day (1)	Proper
Christ the Eternal High Priest	White	Proper	Omitted	2nd of the day 3rd of the day (1)	Holy Cross
Blessed Virgin	White	Proper	Only on Saturday	2nd of the day 3rd of the Holy Ghost (2)	Proper
Angels	White	Proper	Always said	2nd of the day 3rd of the day (1)	(3)
St. Joseph	White	Proper	Omitted	2nd of the day 3rd of the day (1)	Proper
Apostles	Red	Proper	Omitted	2nd of the day (4) 3rd of the day (1)	Proper
Saints	As of feast (7)	Proper or Common	(5)	2nd of the day 3rd of the day (1)	(3)
Nuptial Mass	White	Proper	Omitted	2nd of the day 3rd of the day (6)	(3)
Propagation of Faith & following votive Masses in the Missal (8)	Purple	Proper	Omitted	2nd of the day 3rd of the day (1)	(3)

- N.B. 1. *The Creed is never recited in a private votive Mass.*
 2. *The Benedicamus Domino is used, unless the Gloria is recited.*
 3. *The Last Gospel is that of St. John, unless a feast, vigil, or ferial day, which is commemorated, has a proper Gospel. This proper Gospel becomes the Last Gospel. (Cf. p. 159.)*
- (1) The third Oration is the Oration which would be said second if the Mass of the day were celebrated.
 (2) The Mass of the Seven Sorrows, when said as a votive Mass, has a distinct Oration.
 (3) The Preface is that which would be said in the Mass of the day. (Cf. p. 158.)
 (4) In a Mass of St. Peter, the second Oration is always that of St. Paul, and vice versa in a Mass of St. Paul.
 (5) The *Gloria* is said only in a festive-votive Mass.
 (6) If the second Oration is a commemoration of a double, the third Oration is omitted.
 (7) Except the Mass of the Holy Innocents. (Cf. p. 137.)
 (8) Except the Masses *Ad postulandam gratiam Spiritus Sancti* and *Pro gratiarum actione*. (Cf. pp. 137; 140.)

When Votive Masses May Be Said

	SOLEMN	PRIVATE	
		<i>Sung</i>	<i>Read</i>
Doubles of the first class	No	No	No
Other feasts of double rank	Yes	No	No
Semidouble feasts	Yes	Yes	Yes
Simple feasts	Yes	Yes	Yes
Sundays of the first class	No	No	No
All other Sundays	Yes	No	No
Sundays anticipated or postponed together with Office	Yes	No	No
Sunday Masses resumed for first time	Yes	Yes	No
<i>Sancta Maria in Sabbato</i>	Yes	Yes	Yes
All Souls' Day	No	No	No
During privileged octaves	Yes	No	No
During common octaves	Yes	Yes	Yes
Simple octave days	Yes	Yes	No
Privileged vigils of the first class	No	No	No
Privileged vigil of the second class	Yes	No	No
Privileged ferias	No	No	No
Common vigils	Yes	Yes	No
Ferias of Lent, Ember days, Advent from Dec. 17 to 23	Yes	Yes	No
Candlemas day and Rogation days if there is only <i>one</i> Mass and the ceremonies proper to the day are held (1)	No	No	No

(1) On Rogation *Monday* a private votive Mass may not be *read* even though there is more than one Mass.

Masses That Can Be Used As Votive Masses

1. All those listed as votive Masses in the Roman Missal.
2. The five seasonal Masses of the Blessed Virgin for Saturday, the Masses of the Feasts of the Immaculate Conception and the Seven Sorrows (the Friday after Passion Sunday).
3. Masses of the Mysteries of our Lord which are expressly designated as votive Masses. (Mention of this will ordinarily be found at the Gradual.) These Masses are: the Holy Name, the Holy Family, Christ the King, the Sacred Heart, and the Most Precious Blood.
4. The Masses of all the Saints listed in the Missal in the *Proprium de Sanctis*, in the *Ordo* of the diocese, and in the Martyrology, unless the Saint has a proper votive Mass, which must then be used, v.g., St. Joseph.

The Mass of the feast may be used if the necessary changes are made, i.e., if words which refer to the feast day (v.g., *solemnitas annua*, etc.) are omitted. The substituted prayers are taken from the Common. If the Saint has no proper Mass, the entire

Mass is taken from the part of the Common proper to his rank, and if necessary the part proper to the season, v.g., during Paschal time or outside Paschal time in Masses of Martyrs.

5. The Masses of the Blessed Trinity, of the Holy Ghost, and of the Blessed Virgin, and the Mass of any Saint mentioned in the Martyrology may be said as a votive Mass of Thanksgiving. The Oration *pro gratiarum actione* is added to the Collect of the Mass *under one conclusion*. The color of the vestments is that of the Mass celebrated.

Solemn Votive Masses

A solemn votive Mass is celebrated, (a) for a grave and public reason, (b) with the consent of, or at the order of, the bishop, and (c) with some external solemnity.⁹⁵ Unless special permission is granted, a solemn votive Mass must be always either High or Solemn.

A solemn votive Mass is forbidden on doubles of the first class, on Sundays of the first class,⁹⁶ the vigils of Christmas and Pentecost, Ash Wednesday, the first three days of Holy Week,⁹⁷ All Souls' Day, and Candlemas Day and the Rogation days if there is only one Mass and the ceremonies proper to these days are held.

On most of the above days the solemn votive Mass may be commemorated; in this case the Collect of the day and the Collect of the votive Mass are said under one conclusion, and only the commemorations proper to the votive Mass are added.⁹⁸ The days on which the votive Mass may not be even commemorated are: All Souls' Day, the last three days of Holy Week, Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, and the Feasts of the Sacred Heart and Christ the King. Moreover, the votive Mass may not be commemorated if the Office of the day, or even a commemoration in the Office of the day, is of the same Saint or Mystery of our Lord.

⁹⁵ The external solemnity consists in the singing and in the presence of a large number of people. Cf. *Add. et Var.* II, 3.

⁹⁶ The Sundays of the first class are: the first Sunday of Advent, every Sunday in Lent, Easter, Low Sunday, and Pentecost.

⁹⁷ Ash Wednesday and the first three days of Holy Week are called privileged ferias.

⁹⁸ *Add. et Var.* II, 3.

The *Gloria* is said unless the vestments are purple; the Creed is *always* said.

There is only one Oration, unless a double of the second class, a feast of our Lord, a Sunday even though only anticipated, a major ferial day,⁹⁹ a Rogation day, a privileged octave or a privileged vigil¹ must be commemorated.

The *oratio imperata* is added if it is *pro re gravi* or *pro re gravi, etiam in duplicibus primae classis*.

The solemn tone is always used in singing a solemn votive Mass.²

The tabernacle veil corresponds to the color of the vestments worn at Mass (p. 7).

Private Votive Masses

A votive Mass is private if it lacks one of the three requisites of a solemn votive Mass mentioned above. It is celebrated usually because of the celebrant's own devotion, or at the request of the faithful.

A *High* or *Solemn* private votive Mass is forbidden on feasts of double rank, on all Sundays (even anticipated, or days to which the Sunday Office is transferred), the vigils of Christmas, Epiphany, and Pentecost, and during the privileged octaves of Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, and the Sacred Heart. The sung private votive Mass is forbidden also on Ash Wednesday, Monday, Tuesday, and Wednesday of Holy Week, and on the Rogation days if there is only one Mass and the procession is held.

The *Low* private votive Mass is forbidden, in addition to the days enumerated above, on all days on which the Sunday Mass is resumed for the first time, on all vigils and Ember days, even though only commemorated, on the ferial days of Advent from December 17 to 23 inclusive, during Lent, and on simple octave days, although only commemorated. It is forbidden also on Rogation *Monday*, even though more than one Mass is said.

In private votive Masses the *Gloria* is said only in Masses of

⁹⁹ Major ferial days are Ash Wednesday, the ferias of Advent and Lent, the Ember Days of September, and Rogation Monday.

¹ The privileged vigils are the vigils of Christmas, Pentecost, and Epiphany. Since, however, the votive Mass is excluded on the vigils of Christmas and Pentecost, this commemoration could be only of the vigil of Epiphany.

² *Add. et Var. X, 2.*

the Blessed Virgin when celebrated on Saturday, and in Masses of the Angels; the Creed is *never* said.

Three Orations are prescribed for all private votive Masses, except during Passion time; then only two are prescribed. The first is of the votive Mass; the second is of the Office of the day; the third is the Oration which would be second if the Mass of the day were said (except in votive Masses of the Blessed Virgin, when the third Oration is of the Holy Ghost). The *orationes imperatae* are added to the orations prescribed by the rubrics. Five or seven Orations may be said in *Low* private votive Masses celebrated on simple feasts.

The ferial tone is always used in sung private votive Masses.

Obligation of Saying a Votive Mass

1. If a priest receives a stipend to say a votive Mass on a fixed day, and a votive Mass is allowed on that day, he can fulfill his contract only by saying the Mass requested.³

2. If a votive Mass is requested for a day on which it cannot be said, the priest should say the votive Mass on the first day on which such a Mass is permitted. However, he can satisfy the obligation by saying the Mass of the day, if:

- a) He has the consent of the person requesting the Mass
- b) The person requesting the Mass did not mean a votive Mass in the strict sense;⁴ v.g., "offer a Mass in honor of this Saint," or "say a Mass for my intention."

Privileged Votive Masses

These are votive Masses in the strict sense which are given special concessions at certain times. At other times they follow the general rules for private votive Masses.

1. The Nuptial Mass. Cf. *The Marriage Ceremony* (p. 434).

2. The votive Mass of the Sacred Heart for the first Friday of the month. One such Mass, whether sung or said, has the privileges of a solemn votive Mass. The *Gloria* and Creed are said and doubles of the second class and major ferias are commemorated. An *oratio imperata pro re gravi* is also said (p. 154). That

³SRC 2461, 7. For a more complete discussion of this obligation, consult moral theologians.

⁴CJC 833.

the Mass may enjoy these privileges, it is necessary that devotions to the Sacred Heart be held that morning with the approval of the bishop. All other Masses of the Sacred Heart on the first Friday are celebrated as private votive Masses and are forbidden whenever a private votive Mass is forbidden.

It cannot be said when the Office itself, or a commemoration in the Office is of a feast of our Lord,⁵ nor during octaves of feasts of our Lord no matter what rank the octaves may have, nor on the vigil of Epiphany. Instead, the Mass of the feast, or octave, or vigil is said. If the first Friday falls on the second, third, or fourth of January, the Mass *Puer natus est* of the sixth day within the octave of Christmas is said; on the Friday after the octave of the Ascension, the Mass of the Sunday within the octave of the Ascension is said. In all of these instances the Mass may be said as a solemn votive Mass, but *without a commemoration of the Sacred Heart*.

Both the Mass of the Sacred Heart and the commemoration of it are forbidden if the first Friday falls on November 2.

On doubles of the first class, on days within the octave of Pentecost, and during any privileged octaves *not* of our Lord, the Mass of the day may be celebrated with the privileges of a solemn votive Mass,⁶ and although the votive Mass of the Sacred Heart is forbidden, a commemoration of it will, in this case, be added to the Collect of the Mass of the day under one conclusion. The Creed is said; the Preface and Last Gospel are of the Sacred Heart, unless impeded, v.g., by a proper Preface of the feast, or the Last Gospel of a commemorated major ferial day.

3. One votive Mass of Christ the Eternal High Priest may be said with the rite of a solemn votive Mass on the first Thursday of the month (or the first Saturday, with permission of the bishop), where, with the bishop's consent, exercises are held in the morning for the sanctification of clerics.

⁵The Feast of the Purification is equivalent to a feast of our Lord. (Cf. SRC 4093, 3.)

⁶This same privilege may be enjoyed in the parish on a holy-day of obligation (even though suppressed) if only one Mass is said; it may be enjoyed also any time there is an obligation of saying a conventual Mass, provided this obligation cannot be satisfied by another. The commemoration of the Mass of the Sacred Heart, the Creed, the Preface, etc., follow the rules given above.

This Mass is forbidden, not only on the days enumerated above in n. 2, but also on all doubles of the *second* class, even though not feasts of our Lord. It may, however, be commemorated on those feasts under one conclusion, unless the feast is a feast of our Lord. The rules for commemorations are the same as those given for the votive Mass of the Sacred Heart.

The Preface is of the votive Mass (i.e., the Preface of the Holy Cross), unless the Mass of the day has a proper Preface. The Last Gospel is of the votive Mass, unless it is impeded by a proper Gospel of the day. The Creed is said.

4. The votive Mass for the Propagation of the Faith may be ordered by the bishop to be celebrated once a year on any day, except doubles of the first and second class, Sundays of the first and second class, privileged ferias,⁷ privileged vigils,⁸ All Souls' Day, and days within privileged octaves of the first and second order (i.e., Easter, Pentecost, Epiphany, Corpus Christi).

It cannot be said in churches where there is only one Mass on Rogation days if the procession is held, nor where the conventual Mass has to be said, nor where the votive Mass of the Blessed Sacrament must be said because of Forty Hours' Devotion.

Whenever this Mass is impeded, a commemoration of this Mass may be made under one conclusion with the Oration of the Mass celebrated (p. 155).

When the votive Mass of the Propagation of the Faith is celebrated, the commemorations are those proper to a feast of double⁹ rite; the *Gloria* is omitted, but the Creed is said. The vestments are purple.

5. The votive Mass of the Blessed Sacrament. Cf. "Forty Hours' Devotion."

Festive-Votive Masses¹⁰

These Masses have some connection with a Saint who is commemorated in the Office of the day, or mentioned in the Martyrology, or with a feast which occurred during the preceding week. Because of this relationship, festive-votive Masses have

⁷ Cf. p. 140, ft. 97. ⁸ Cf. p. 141, ft. 1.

⁹ I.e., *duplex major* or *duplex minor*.

¹⁰ These are votive Masses in a loose sense. Cf. p. 136.

concessions not allowed to strict votive Masses. The concessions vary with the rank and importance of the impeded feast.¹¹

The concessions are :

1. If the feast of the principal patron of a place or church, or of the dedication of one's own church, or of the founder of an Order, or the titular feast of an Order, is accidentally impeded, one sung Mass of the impeded feast is permitted. The same commemorations are made as would be made in a solemn votive Mass.

If it is preferred, the impeded feast may be commemorated in a sung Mass of the feast of the day under one conclusion, provided the impeding feast permits a commemoration of a solemn votive Mass.

The external solemnity of the impeded feast may be transferred to the following Sunday, unless it is a major Sunday (i.e., a Sunday of the first or second class), or unless a double of the first class falls on the Sunday. If it is thus transferred, one sung Mass and one Low Mass of the transferred feast are permitted. Commemorations are made of the Sunday, of a double of the second class, of April 25, and of a privileged octave or vigil.

If the solemnity *cannot* be transferred for the reasons given above, a commemoration of the solemnity may be made in the sung Mass and in one Low Mass of the Sunday or feast.¹² This commemoration is made under one conclusion with the Oration of the Sunday or feast (cf. p. 155).

Even this commemoration is forbidden on feasts of our Lord which are primary doubles of the first class and celebrated in the universal Church.

2. If a feast of a Mystery, Saint, or Blessed who is mentioned in the Martyrology for that day, or in the appendix of the Martyrology (in the part approved for a particular church), must be transferred, or only commemorated, or accidentally omitted because of the occurrence of a feast of higher rank, one sung Mass of the impeded feast is allowed, provided a solemn votive Mass is permitted on that day and a large congregation

¹¹ A feast is impeded by the occurrence of a higher ranking feast for the universal Church, e.g., on July 25 the Feast of St. Christopher is impeded by the Feast of St. James, the Greater.

¹² *Add. et Var.* IV, i, 3.

is in attendance.¹³ The number of commemorations depends on the rank that the feast has in the *Ordo* of the church where it is being celebrated. If it is listed in the *Ordo* as a double of the first class or second class, only the commemorations proper to a feast of the first or second class are added; if it is *not* listed as such in the *Ordo*, the commemorations proper to a greater and lesser double are also made.

3. Major and minor doubles and semidoubles, which are accidentally or always impeded, may be celebrated with a sung Mass or Low Mass, so long as the impeding Office is not a double of the first or second class, a Sunday (even anticipated), or a day to which the Sunday Office has been transferred, a privileged octave of the first or second order, the octave day of a privileged octave of the third order, a privileged ferial day, or a vigil.¹⁴

4. The Mass of any Office commemorated in Lauds or of any Mystery, Saint, or Blessed mentioned in the Martyrology, or in the appendix of the Martyrology approved for the particular church, may be said on all days on which there does not occur a double Office, a Sunday Mass (anticipated, or resumed for the first time), or a privileged octave, provided that it is outside Lent and is not an Ember day, vigil, or Rogation Monday.¹⁵ Such Masses, which may be either private or sung, are said in the festive rite and have the rank of *simplex*. They may be celebrated *sine concursu populi*.

5. If a first class feast which was formerly celebrated on a Sunday, v.g., the Patronage of St. Joseph, is transferred to the following Sunday, all the Masses may be said of the feast. The commemorations, Preface, etc., are chosen according to the rules for the solemn votive Mass. The Feast of the Most Holy Rosary also has this privilege, although it is only a feast of the second class.¹⁶

Only one Mass may be said of a second class feast so transferred, except the Feast of the Most Holy Rosary (cf. above).

¹³ The bishop is to judge the size of the congregation.

¹⁴ *Add. et Var.* IV, 4.

¹⁵ *Add. et Var.* IV, 5.

¹⁶ The Feast of the Most Holy Rosary is not transferred to the following Sunday but is anticipated on the preceding Sunday.

This one Mass may be either read or sung. If the Mass is *read*, all Offices occurring on the Sunday must be commemorated, with the exception of a day within a common octave. If the Mass is *sung*, the commemoration of a simple feast and of a simple octave day is also omitted. These rules for commemorations apply also when the Feast of the Most Holy Rosary is anticipated.

These feasts (both of first and second class) may not be transferred if the Sunday is a major Sunday, or if a double of the first class falls on the Sunday. When the feast is thus impeded, a commemoration may be made of the impeded feast under one conclusion with the Oration of the Sunday (or double of the first class).¹⁷ Even this commemoration is forbidden, however, if a feast of our Lord, which is also a double of the first class and celebrated in the universal Church, falls on the Sunday.

NOTE: A pastor satisfies the obligation of the *Missa pro populo* if he celebrates the Mass of the transferred feast on Sunday.¹⁸

Sunday Mass Resumed¹⁹

Sometimes the Mass of a particular Sunday cannot be said on that Sunday because of the occurrence of a higher ranking feast. Then the Sunday Mass is said to be impeded.

When the Sunday Mass is thus impeded, it is to be resumed on some day during the week. If there occurs a day on which the *ferial* Office is said, the impeded Sunday Mass is said on that day.

During some weeks there will be no day on which the ferial Office is said. Then the Sunday Mass will be resumed on one of the following days, and in the order given:

1. On a simple feast
2. On Saturday, if the Office of the Blessed Virgin for Saturday is said
3. On a simple octave day
4. On the day within a common octave, v.g., the octave of All Saints, or on a day within a privileged octave for a particular place, unless the day is a vigil or has a proper ferial Mass
5. On a day within a privileged octave for the entire Church,

¹⁷ The other commemorations are chosen in accordance with the impeded feast.

¹⁸ SRC 4372, 8.

¹⁹ *Add. et Var.* I, 6.

provided that the Sunday to be resumed occurred within the octave in question, and provided that there is no occurring vigil.

On days on which the Sunday Mass is resumed, the *conventual* Mass is of the impeded Sunday with a commemoration of the Office of the day and whatever other commemorations are to be made. *Private* Masses may be either of the impeded Sunday with the commemoration of the Office of the day, or of the Office of the day with a commemoration of the Sunday. Requiem Masses and private votive Masses which are not sung are forbidden.

The resumed Sunday Mass has neither *Gloria* nor Creed; the Preface is either *de tempore* or *communis*.

CHAPTER XVII

CHANGEABLE AND OMITTED PARTS OF THE MASS

Introduction

Certain parts and prayers of the Mass never change, either in form or wording. Others, while they do not vary, are sometimes omitted. Still others vary both in form and wording. In this chapter the prayers of the last two groups are treated.

I. PRAYERS AT THE FOOT OF THE ALTAR

The Psalm *Judica me* is not said at Requiem Masses, nor in the Sunday and ferial Masses of Passiontide; the antiphon *Introibo* is retained, but is said only once.

II. INTROIT

1. The Doxology is omitted whenever the Psalm *Judica me* is not recited (cf. above).

2. During Paschaltide two *Alleluias* are added to the antiphon of the Introit.

3. There is no Introit in the Mass of Holy Saturday, nor on the vigil of Pentecost, if the Prophecies are read.

III. GLORIA

1. The *Gloria* is said at Mass whenever the *Te Deum* is said in Matins and the Mass corresponding to the Office is celebrated.

NOTE: Holy Thursday and Holy Saturday are exceptions; the *Gloria* is said although there is no *Te Deum* in Matins.

2. It is always said in solemn votive Masses and festive-votive Masses unless violet vestments are worn (cf. below). It is said

in private votive Masses of the Angels, and also of the Blessed Virgin when the Mass is said on Saturday.²⁰

3. It is *never* said when black or violet vestments are worn.

IV. ORATIONS

In General

1. Only one Oration is prescribed on double feasts; if, however, there are any commemorations in Lauds, they are added in the Mass.

N.B. 1. Rogation days, the Sunday Mass resumed for the first time, vigils occurring during Advent and Lent, and Ember days are always commemorated in Mass, even though not commemorated in the Office.

2. In a High or Solemn Mass of *first* class feasts, commemoration of a common octave day or an occurring double or semidouble feast is omitted. Simple octave days and simple feasts²¹ are not commemorated in High or Solemn Masses of *second* class feasts. In private Masses of these first and second class feasts, however, the commemorations are made.

2. Three Orations are prescribed on semidouble and simple feasts, Sundays, and common vigils, and in ferial Masses and private votive Masses.

Exceptions: (1) The Masses of Palm Sunday and the vigils of Christmas²² and Pentecost have only one Oration.

(2) Ferial Masses during Passiontide, Masses on days of semidouble rank during the Easter and Pentecost octaves, and Sunday Masses in which an octave or double feast is commemorated, have only two Orations.

N.B. 1. The celebrant may add extra Orations in private Low Masses: (a) on simple feasts and common vigils,²³

²⁰ Thus, the *Gloria* is said in the Mass of the Seven Sorrows when celebrated on Saturday. Cf. Mueller, p. 40.

²¹ *Add. et Var.* V, 1; SRC 2572, 4.

²² If the vigil of Christmas falls on the fourth Sunday of Advent, the Sunday is commemorated.

²³ I.e., all vigils except those of Christmas, Epiphany, and Pentecost.

(b) in ferial Masses and private votive Masses. He must, however, keep to an odd number of Orations, and they must not exceed seven. The additional Orations may be added in a private votive Mass only when it is celebrated on a simple feast.

2. The Orations ordered by the bishop are not considered prescribed by the rubrics.

In Particular

The Orations considered here are those added to the Collect of the Mass celebrated; they are recited under a separate conclusion.

1. Commemorations of Lauds

2. Seasonal prayers: To insure the saying of the prescribed number of Orations, the Church has ordered the *orationes pro tempore* to be said if there is not a sufficient number of commemorations. The following is a list of *seasonal* prayers. The numbers 2 and 3 indicate the sequence of the Orations.

- a) 2. *De S. Maria*;²⁴ 3. *Ecclesiae* or *pro Papa*: from the first Sunday of Advent to February 2, and from Low Sunday to the vigil of Pentecost
- b) 2. *A cunctis*; 3. *ad libitum*: from February 3 to the Tuesday before Ash Wednesday inclusive, and from Trinity Sunday to the first Sunday of Advent

N.B. 1. In the phrase *atque beato N.* of the Collect *A cunctis* is inserted the name of the titular Saint of the church or institution in which the Mass is celebrated. If the name is that of an Angel or St. John the Baptist, it is mentioned before St. Joseph. If the name has already been mentioned in the Mass,²⁵ or if the titular is a Divine Person or a Mystery of our Lord, or if the name of the titular occurs in the *A cunctis* itself (i.e., if the titular is the Blessed Virgin, St. Joseph, St. Peter, or St. Paul), the phrase *atque beato N.* is omitted.

²⁴ *De S. Maria* means that the Oration is to be taken from the Mass *de S. Maria in Sabbato* proper to the season.

²⁵ I.e., if the votive Mass of the titular is said, or if the titular is commemorated in the Mass.

2. The phrase *ad libitum* means the choice of the third Oration is left to the celebrant. A third Oration *must* be said, however.
 3. The *oratio imperata* may be used for the prayer *ad libitum*.
- c) 2. *A cunctis*; 3. *pro vivis et defunctis*: from Ash Wednesday to Passion Sunday
 - d) 2. *Ecclesiae* or *pro Papa*: from Passion Sunday to Low Sunday, and during Pentecost week. There is no third Oration during these periods
 - e) 2. *De Spiritu Sancto*; 3. *Ecclesiae* or *pro Papa*: in Masses of the Blessed Virgin when three Orations are prescribed. In votive Masses of the Blessed Virgin the second is of the Office of the day, the third *de Spiritu Sancto* (p. 138).
3. Specially prescribed Orations
 - a) The *Fidelium* must be added:
 - (1) In all private²⁶ Masses (except Requiem Masses) on the first day of every month on which the ferial Office is recited (except during November, Advent, Lent, and Paschaltide) unless the ferial Mass is impeded by a vigil, Ember day, or the Sunday Mass resumed for the first time. If the ferial Mass is impeded, the *Fidelium* is said on the next free day.
 - (2) At all Masses, sung or private (except Requiem Masses) on the Monday of every week on which the ferial Office is recited and the ferial Mass is not impeded, except from Ash Wednesday to Trinity Sunday.
- N.B. 1. The *Fidelium* is always the second last prayer²⁷ when added to the Orations of any Mass. When it occurs in the Requiem Mass, however, it is said last.²⁸
2. It does not exclude other prescribed Orations, but may exclude the *oratio imperata pro re non gravi*.
 3. It is said even before the Blessed Sacrament exposed.²⁹

²⁶ Cf. O'Connell, I, p. 193, ft. 49.

²⁷ *Add. et Var.* III, 2.

²⁸ *Rub. Gen.* V, 4.

²⁹ SRC 4327, 2.

b) The Oration in honor of the Blessed Sacrament must be said:

- (1) At the Mass immediately preceding the Exposition of the Blessed Sacrament for any public cause
- (2) At all Masses in a church where there is an Exposition for some length of time for any public cause.

N.B. 1. This Oration is omitted if the Mass, or a commemoration in the Mass, is of the same Mystery (Sacred Heart, Precious Blood, Most Holy Redeemer, Passion, Holy Cross, or Eucharistic Heart).

2. It is omitted in Requiems.
3. It follows those prescribed by the rubrics.³⁰ Hence, it precedes the *oratio imperata*.
4. It is omitted during an Exposition for a private cause.³¹
5. The addition of this prayer does not carry with it the right to say the Creed, nor the Preface of the Nativity, nor the Gospel of the Mass of the Blessed Sacrament as the Last Gospel, unless this prayer is said as the commemoration of the impeded votive Mass of the Blessed Sacrament.³²

c) The Oration for the Propagation of the Faith is an *oratio imperata pro re gravi* on Mission Sunday (i.e., the second last Sunday of October).³³

d) On the anniversaries of the election and coronation of the Pope, the Oration *pro Papa* is added to the prescribed prayers. If this Oration itself is one of the prayers prescribed by the rubrics for a particular Mass, it is not repeated since it is sufficient to say it once. This Oration is omitted in Requiem Masses.

e) On the anniversary of the election and consecration of the bishop of the diocese, the prayer from the votive

³⁰ It may not be said under one conclusion with the Oration of the Mass unless it is said as the commemoration of the votive Mass of the Blessed Sacrament when the votive Mass is impeded (pp. 155, 417).

³¹ SRC 4120, 7.

³² Cf. O'Connell, I, p. 185.

³³ AAS XIX, 23.

Mass for such an occasion must be added to the prescribed prayers (except in Requiem Masses).

- f) The Oration for the celebrant himself *may* be added on the anniversary of his ordination. If it is impeded on the anniversary, it may be added on the next free day. It may not, however, be added on the vigils of Christmas and Pentecost, Palm Sunday, or a double of the first class.³⁴

N.B. The last three prayers mentioned precede the *oratio imperata* of the bishop.

- g) The Oration ordered by the bishop:
- (1) An Oration *pro re non gravi* is omitted on feasts of the first and second class; on the Sundays of Advent and the Sundays from Septuagesima Sunday to Low Sunday (unless it is used as the prayer *ad libitum*); on privileged ferias and privileged vigils, and during privileged octaves; in solemn votive Masses; and in Masses in which four Collects are prescribed by the rubrics.
 - (2) If it is *pro re gravi*, it is omitted only on doubles of the first class, on the vigils of Christmas and Pentecost, and Palm Sunday.
 - (3) If it is *pro re gravi, etiam in duplicibus primae classis*, it is omitted on Christmas, Epiphany, Holy Thursday, Holy Saturday, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, and the Feasts of the Sacred Heart and Christ the King.

N.B. 1. There may never be more than two *orationes imperatae*.

2. If the same Oration ordered by the bishop is also prescribed by the rubrics, the Oration is said only once, v.g., prayer for the Pope.³⁵

4. Orations *ad libitum*:

These are the Orations which a priest may add to the prayers prescribed by the rubrics and the bishop. They may be added

* *Add. et Var.* VI, 6.

* Cf. SRC 3164; *Add. et Var.* VI, 4.

in any Low Mass which is not a conventual Mass on simple feasts, on days when the Office is *de Sancta Maria in Sabato*, on common vigils, on nonprivileged ferias, and in private votive Masses which are celebrated on simple feasts. The prayers are taken either from the *orationes diversae* or from the prayers of any Mass that may be used as a votive Mass.³⁸ The total number of Orations — i.e., of those prescribed both by the rubrics and by the Ordinary, and of those added *ad libitum* — must be odd and must not exceed seven.

Order of Orations

1. The Oration proper to the Mass is first and has its own conclusion.

N.B. The prayer of Thanksgiving and the Oration recited at an Ordination Mass are added to the Collect of the Mass under one conclusion. Votive Masses which are *prescribed* for a certain day, v.g., Mass of the Blessed Sacrament during Forty Hours', or *permitted*, v.g., the Mass *pro Sponsis*, but which are impeded, may be commemorated under one conclusion. In every such instance, the conclusion is that of the second of the two Orations.

2. All other Orations are included under a second conclusion.

The order is as follows:

- a) Commemorations of Lauds
- b) Seasonal prayers
- c) Specially prescribed prayers. (Those ordered by the rubrics precede those prescribed by the bishop.)
- d) The extra prayers chosen by the celebrant.

N.B. Only during Lent is there a prayer said under a third conclusion; namely, the *Oratio super Populum*, said after the Postcommunions.

Conclusion of Orations

The form of conclusion depends on the Person to whom the Oration is addressed, and upon the Person or Persons of whom mention is made in the Oration.

³⁸ If it is outside of Paschal Time, one Oration for a person or persons deceased may be chosen.

1. The longer³⁷ conclusions:

The following conclusions are used in Mass and the Divine Office:

- a) If the Oration is addressed to God the Father, and there is no mention of the other two Divine Persons, the conclusion is *Per Dominum nostrum Jesum Christum, Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum. Amen.*

If the Son is referred to in the beginning or in the middle of the Oration, the conclusion begins with *Per eundem Dominum nostrum, etc.*

If the Son is referred to at the end of the prayer, the conclusion begins with *Qui tecum vivit, etc.*

- b) If the Oration is addressed to the Son, and no mention is made of the Father, the conclusion is *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus: per omnia, etc.*

If the Father is mentioned, *eodem* is inserted between *cum* and *Deo Patre*, thus: *Qui vivis et regnas cum eodem Deo Patre in unitate Spiritus Sancti Deus: per omnia, etc.*

- c) If the Holy Ghost is mentioned directly in a prayer addressed either to the Father or the Son, *eiusdem* is inserted between *unitate* and *Spiritus Sancti*.

2. The shorter³⁸ conclusions:

The following conclusions are used outside of Mass and the Divine Office, unless the rubrics call for the longer conclusions:

- a) If the Father is addressed, the conclusion is *Per Christum Dominum nostrum. Amen.*

If the Son is mentioned in the Oration, the conclusion is *Per eundem Christum Dominum nostrum. Amen.*

- b) If the Son is addressed, the conclusion is either *Qui vivis et regnas in saecula saeculorum. Amen* or *Qui vivis et regnas per omnia saecula saeculorum. Amen.*

³⁷ These are sometimes called the "liturgical" conclusions.

³⁸ These are called "extraliturgical" or "nonliturgical" conclusions.

V. GRADUAL, ALLELUIA, TRACT

The Gradual follows the Epistle. It, in turn, is generally followed by the *Alleluia* verse consisting of two *Alleluias*, a versicle, and another *Alleluia*.

From Septuagesima Sunday to Easter the *Alleluia* verse is supplanted by the Tract. The Tract is omitted on ferial days from Septuagesima Sunday to Ash Wednesday if the Mass of the preceding Sunday is said, and on Tuesdays, Thursdays, and Saturdays during Lent when the ferial Mass is celebrated.

From the Saturday of Easter week to the Saturday of Pentecost week the Gradual is omitted altogether. Instead, one *Alleluia* is added to the second versicle. When a Sequence is recited, the *Alleluia* is said after it.

The *Alleluia* verse is omitted when the Sunday Mass is resumed on a ferial day in Advent. Moreover, it is not said on Ember days or fasting vigils, except the vigil of Christmas if it falls on a Sunday, the vigils of Easter and Pentecost, and the Ember days of Pentecost. It is not said on the Feast of the Holy Innocents but always on the octave day.

VI. SEQUENCES

There are five Sequences:

1. The *Victimae Paschali* of Easter must be said at all Masses throughout the octave.

2. The *Veni, Sancte Spiritus* of Pentecost must be said at all Masses throughout the octave. It is omitted in votive Masses of the Holy Ghost.

3. The *Lauda Sion* of Corpus Christi must be said at all Masses on the feast and octave day, and in all High and Solemn Masses during the entire octave. It may or may not be said in private Low Masses. It is omitted in votive Masses of the Blessed Sacrament.

4. The *Stabat Mater* must be said on the two feasts³⁹ in honor of Our Sorrowful Mother. It is omitted in votive Masses.

5. Rules for the *Dies Irae* will be given under *The Requiem Mass* (p. 289).

³⁹ These two feasts are the Friday after Passion Sunday and September 15.

VII. CREED

The Creed is said on all feasts of our Lord, the Blessed Virgin, the Angels, St. Joseph (both feasts), the Apostles and Evangelists, Doctors, St. Mary Magdalen, All Saints, the vigil of Epiphany, on all Sundays even if the Mass of the Sunday is not said,⁴⁰ and in *all* solemn votive Masses. It is said also in Masses of double or semidouble rank in which a commemoration is made of a feast having a Creed.⁴¹

When the Creed is said on a feast itself, it is said also in the Masses of the octave, provided that the octave is at least common (*not* simple). It is not necessary that the octave be even commemorated. (The Creed is *not* said in a private *votive* Mass, however, even though it is celebrated within an octave having a Creed, and even though the octave is commemorated. The reason is that private votive Masses have only the rank of *simplex*.)

The Creed is not said on other feasts unless they are the patronal feasts, or unless the church has *reliquias insignes* of the Saint whose feast is being celebrated. Members of Religious Orders may say the Creed on the feast of their founder.

N.B. 1. It is said on the secondary feasts of Doctors, patrons, and founders, but only if such feasts are of double rank.

2. It is *never* said in a Mass of *simple* rank, even if a feast is commemorated which *per se* would have a Creed.⁴²

VIII. PREFACE

The Preface proper to the Mass celebrated is always said if the Mass has a proper Preface. Otherwise, if the Mass and Office differ, the Preface proper to the Office first commemorated is said. If that is lacking, the Preface of an occurring octave (even though not commemorated) is said. If this too is lacking, the

⁴⁰ The Creed is said also when the Sunday is anticipated during the week or postponed together with its Office, but not when it is *resumed*, even for the first time.

⁴¹ E.g., the Creed is said if a feast of a Doctor is commemorated in the Mass of a Martyr, provided that the rank of the Martyr is semidouble or higher.

⁴² *Add. et Var.* VII, 3.

Preface *de tempore* is chosen. Lastly, if there is no seasonal Preface, the common Preface is to be used.⁴³

During the octaves of Christmas, Epiphany, Ascension, and Corpus Christi, the Preface proper to those feasts is said, unless the feast is not even commemorated.

IX. CANON

1. The *Communicantes* is "proper" for Holy Thursday, and for the feasts and throughout the octaves of Christmas, Epiphany, Easter, Ascension, and Pentecost. The proper *Communicantes* is used also for the *vigils* of Easter and Pentecost.

2. Holy Thursday, and the vigils, feasts, and octaves of Easter and Pentecost have a special *Hanc igitur*.

3. On Holy Thursday the *Qui pridie* is proper.

X. AGNUS DEI

The *Agnus Dei* is omitted on Holy Saturday. In Requiem Masses the latter half of the invocation is changed.

XI. ITE, MISSA EST

Whenever there is a *Gloria* in the Mass, the *Ite, Missa est* is said. Otherwise, the *Benedicamus Domino* is said. In Requiem Masses the priest says *Requiescant in pace*.

From Holy Saturday until the Saturday after Easter (both inclusive) *Alleluia*, *Alleluia* is added both to the *Ite, Missa est* and to its response.

XII. LAST GOSPEL

The ordinary Last Gospel is that of St. John.

In any Mass which commemorates a Sunday,⁴⁴ a ferial day of Lent, an Ember day, Rogation Monday, a vigil, the octave day of Epiphany, or on any day of a privileged octave of the first order, the Gospel of the commemorated day is said as the Last Gospel, unless it is the same as the Gospel of the Mass.

If a feast has a Gospel strictly proper to itself — i.e., if the

⁴³ *Add. et Var.* VIII, 1.

⁴⁴ Except the fourth Sunday of Advent if the vigil of Christmas falls on that Sunday (*Add. et Var.* IX, 2).

name of the Saint or Mystery is mentioned in the Gospel — and the feast is only commemorated, the Last Gospel is of that feast.

The feasts which have proper Gospels are the feasts of our Lord (except the Dedication of a Church), the Blessed Virgin (except the Feast of the Assumption), the Angels, St. Joseph (both feasts), St. John the Baptist (both feasts), the Apostles (not St. Paul or St. Barnabas), Holy Innocents, St. Mary Magdalen, St. Martha,⁴⁵ and all the Sovereign Pontiffs.

If two commemorations are made in a Mass, and both have a proper Gospel, the Gospel of the first commemoration becomes the Last Gospel.⁴⁶

⁴⁵ SRC 4369.

⁴⁶ *Add. et Var.* IX.

CHAPTER XVIII

SERVER AT LOW MASS

Kneel and stand erect, with your hands joined properly (p. 31). Make the responses in a clear, moderately loud tone.

In the Sacristy

Be in the sacristy several minutes before Mass begins in order to prepare whatever is necessary. Assist the C to vest if he so desires; stand at his left while you help him.

While the C puts on the amice, prepare the alb. Gather the back of it, from the hem to the neck, in your right hand; then, holding the folded part in both hands, present it to the C. After he has put it over his head, assist him by holding up the left sleeve. Present the cincture with the tassels to the right.

Hand the C the maniple; either tie it or pin it on his arm; then give him the stole. Fold the back of the chasuble and place it on the edge of the vestment case. While the C is tying the ribbons, raise the back of the chasuble.

When the C has finished, take the Missal in both hands, with the opening to your left, step to the C's left, bow with him to the crucifix, and precede him to the sanctuary. At the door of the sacristy offer him holy water and ring the bell if customary.

Beginning of Mass

If the entrance to the sanctuary is from the Gospel side,⁴⁷ walk slightly past the middle and stand at the C's right. If the entrance is from the Epistle side, step back a little before you reach the center, thus permitting the C to pass in front of you.

⁴⁷ If the sacristy is behind the altar, the entrance is from the Gospel side (SRC 3029, 12). Cf. p. 30.

Then step up to his right. Take the C's biretta,⁴⁸ genuflect, and place the biretta on the step.

Ascend the steps with the C. Place the Missal on the stand, with its opening toward the tabernacle,⁴⁹ and, turning to your right, descend the side steps to the floor. Bring the biretta to the sedilia or to some other convenient place. Go to the center, genuflect, and kneel on the floor immediately,⁵⁰ a little to the Gospel side, and back far enough from the step that you may be kneeling behind the C during the Prayers.

N.B. In general, the rule for genuflections during a Mass in which the Blessed Sacrament is not exposed is as follows: Genuflect whenever you pass the center of the altar, whether the Blessed Sacrament is reserved or not. Thus, in serving at a side altar, genuflect whenever you would at the main altar, even though the C only bows. Do not genuflect when you move from one position on the Gospel side, or from one position on the Epistle side, to another position on the same side. When the Blessed Sacrament is on the *mensa*, genuflect on going up to, and coming down from, the altar. (Cf. *Principles of Ceremonies*, pp. 39–40.)

Prayers at the Foot of the Altar

Make a sign of the cross with the C as he begins the Prayers at the Foot of the Altar. Kneel upright and make the responses for the first part of the Psalm. Bow at the *Gloria Patri* and make the sign of the cross with the C at the *Adjutorium*. Do not bow or strike your breast while the C says the *Confiteor*.

As you say the *Misereatur* make a profound head bow, turning slightly toward the C. Then face the altar again and make a medium body bow while you say the *Confiteor*. At *et tibi, Pater*

⁴⁸ Several authors, v.g., Fortescue, p. 83, say that the server should kiss the C's hand and the biretta. By far the greater number of authors, however, omit these kisses.

⁴⁹ The server never opens the Missal (SRC 2572, 5).

⁵⁰ Britt, p. 73, says that the server remains standing until the C comes down. However, Wapelhorst, p. 154, and Fortescue, p. 83, say that he kneels immediately.

and *et te, Pater* turn slightly toward the C. Strike your breast three times with the tips of your fingers at *mea culpa*, etc.

When the C has said the *Misereatur*, kneel upright and make the sign of the cross with him. Bow toward the altar during the remaining prayers. At *Oremus* rise and, without a genuflection,⁵¹ go to kneel on the bottom step at the Gospel side.

N.B. Kneel on the first step during the rest of Mass, except when you stand during the Gospels. Whether kneeling or standing, you are at the side diagonally opposite the book (except during the Last Gospel when it is said from the card).

Introit, Kyrie, Collects

At the beginning of the Introit make a sign of the cross with the C; bow with him to the cross at the *Gloria Patri*. Answer the *Kyrie* alternately with the C. Make all the bows with the C during the *Gloria*, and the sign of the cross at the end. Respond to the *Dominus vobiscum*. During the Collects make all the bows with the C; answer *Amen* at the end of the first and last Collect.

Epistle

At the end of the Epistle answer *Deo gratias* and go to transfer the Missal, genuflecting as you pass the center. However, in a Requiem Mass you may wait in your place until the C has almost finished the *Dies Irae* before you go to transfer the Missal.

N.B. On certain days, especially during Lent and on Ember days, the C will read more than one Lesson. After the *Kyrie, eleison* the C does not say *Dominus vobiscum*, but returns at once to the Missal. Answer *Amen* after each Collect and *Deo gratias* after each Lesson. If the C says *Flectamus genua*, answer *Levate*. Before the last Collect and Epistle, the C returns to the center and says *Dominus vobiscum*. He then goes to the book to read the Collects and the Epistle.

⁵¹ Cf. Britt, p. 74, and O'Connell, II, p. 193.

Gospel

When the C goes to the center, ascend the steps⁵² and take the Missal (no bow). Descend the front steps diagonally to the center and genuflect. Ascend diagonally on the Gospel side and place the Missal on the altar near the edge, at an angle of forty-five degrees.

Wait on the top step. Make the responses and sign your forehead, lips, and breast at the words *Sequentia sancti*, etc. If the name of Jesus occurs in the opening words of the Gospel, bow your head; if not, descend at once, turning to the right. Go to the middle, genuflect, and stand at the Epistle side. At the end of the Gospel answer *Laus tibi, Christe* and kneel immediately.

Creed

During the Creed make all the bows with the C; bow your head also when he genuflects.⁵³ Make the sign of the cross at the end of the Creed.

Offertory

Respond to the *Dominus vobiscum* and bow at the *Oremus*. Ascend the front steps to the right of the C, take the chalice veil from him,⁵⁴ fold it, and place it near the back of the *mensa* on the Epistle side. Then descend the side steps to the credence table.

Take the wine cruet in your right hand, the water cruet in your left, and go to the top step at the Epistle side.⁵⁵ As the C ap-

⁵² O'Connell, II, p. 193, says that the server remains on the floor until the C has gone to the center, unless a great number of steps would cause a delay. However, Britt, p. 48, says that the server waits on the step below the platform.

⁵³ Callewaert, p. 141; Britt, p. 75.

⁵⁴ Most authors do not direct the server to take the chalice veil; however, O'Connell, II, p. 194, says that in some places it is customary for him to take it. Wapelhorst, p. 155, mentions that the server may fold the veil, but supposes that he does not take it from the celebrant. Folding the veil *does* save the celebrant an awkward movement, though it is not practicable in parish churches where the server is too small to reach over the altar.

⁵⁵ There are many acceptable ways to minister the wine and water at the Offertory (cf. O'Connell, II, p. 195, ft. 38). The method described above is common in America.

proaches, bow to him; then kiss the wine cruet⁵⁶ at the bottom or on the handle (never on the lip), and present it to the C over the corner of the *mensa*. Change the cruet of water to your right hand and kiss it in the same manner.

Then receive the wine cruet in your left hand. When the C has taken the water, shift the wine cruet to your right hand again and kiss it. Put it in your left hand and receive the water cruet from the C in your right hand; kiss it immediately. Bow to the C and, turning to the right, descend to the credence table.

Lavabo

Unfold the finger towel and place it on your left arm; take the dish in your left hand and the water cruet in your right hand. Return to the top step. As the C approaches, bow to him. Pour the water over the C's fingers; then turn so that the C may more readily take the towel from your arm. When the C has dried his fingers and replaced the towel, turn to him and bow. Turn right toward the altar and descend to the credence table.

Return to your place at the Epistle side without a genuflection at the center. Do not begin the *Suscipiat* until the C has turned back to the altar after the *Orate, fratres*; do not bow while you say the *Suscipiat*.⁵⁷

Preface to the Consecration

Answer the prayers at the beginning of the Preface; bow at *Gratias agamus*, etc., and ring the bell three times at the *Sanctus*, softly and distinctly. Make the sign of the cross at *Benedictus qui venit*.

N.B. If there is a Sanctus candle, light it at this time.⁵⁸

Ring the bell once at the *Hanc igitur*.⁵⁹ Then rise and ascend the steps without genuflecting. Kneel on the platform, behind the C and slightly to his right. When the C genuflects before the

⁵⁶ Except at Requiem Masses and in the Mass *coram Sanctissimo*, the server must kiss the cruets, both in giving and in receiving them; he should not, however, kiss the C's hand (*Rit. Cel.* VII, 4; SRC 4193, 2).

⁵⁷ All rubricists agree on this.

⁵⁸ Cf. p. 13.

⁵⁹ Wapelhorst, p. 156, mentions it for the United States. O'Connell, II, p. 195, says a bell may be rung where there is such a custom. Cf. SRC 4377.

elevation of the Host, make a medium body bow; as the C elevates the Host, raise the edge of his chasuble slightly with your left hand and ring the bell three times.⁶⁰ Release the chasuble and repeat the bow when the C genuflects. It is proper to look at the Sacred Host⁶¹ and chalice during the elevation.

The ceremony is the same at the elevation of the chalice. When the C has genuflected after the elevation, turn left, descend the steps, genuflect at the center,⁶² and return to your place at the Epistle side.

Consecration to the Communion

Remain kneeling from the Consecration to the Communion. Do not strike your breast at *Nobis quoque peccatoribus*.⁶³ Make the responses at the *Pater noster*, and again at *Per omnia*, etc., and at the *Pax Domini*. Bow, strike your breast three times at the *Agnus Dei* (except at a Requiem Mass when you merely bow your head). At the *Domine, non sum dignus* ring the bell three times (i.e., each time these words are said), but do not strike your breast.⁶⁴

Communion

I. If Communion is distributed:

When the C has consumed the Host, rise, go to the center, and genuflect.⁶⁵ Turn up the Communion cloth, beginning at the

⁶⁰ The rubric says the server rings the bell *ter ad unamquamque elevationem, vel continue* (*Rit. Cel.* VIII, 6). Most authors have him ring the bell once at the genuflection before the elevation, once at the elevation, and once at the genuflection after the elevation. This is the almost universal practice. Le Vavas seur-Haegy, I, p. 596, ft. 2, says that this rubric is to be interpreted according to local custom: "Le manière de sonner est une question de coutume locale, comme beaucoup de points concernant le Répondant de la Messe basse." The manner of ringing the bell as given in the text has become the custom in the Seminary and, although not common, is not in violation of the rubric.

⁶¹ Pius X granted an Indulgence of seven years to the faithful who recite the ejaculation *Dominus meus et Deus meus* with faith, piety, and love when the Host is elevated or when It is solemnly exposed.

⁶² The reason is that the Blessed Sacrament is now present on the *mensa*, whereas It was not present when you went up to the altar (p. 39, n. 4). Cf. Britt, p. 78; Callewaert, p. 143.

⁶³ Cf. SRC 3535, 3.

⁶⁴ Cf. O'Connell, II, p. 196; Britt, p. 78.

⁶⁵ This genuflection is required because you are going out of sight of the altar (cf. p. 39, n. 2).

Epistle side. Genuflect each time you pass the center. Then go to the Epistle side, take the paten from the credence table, and kneel on the lowest step, facing the Gospel side. When the C has consumed the Precious Blood, recite the *Confiteor*, making a medium body bow.

1. If you are to receive, genuflect, ascend the side steps, and kneel on the edge of the platform at the Epistle side. Answer *Amen* to the *Misereatur* and *Indulgentiam*. Strike your breast with the tips of the fingers at each *Domine, non sum dignus*. Do not ring the bell.⁶⁶

After you have received, go at once to the right of the C and assist him. Hold the paten under the chin of the person receiving, being careful not to touch the person with the paten, or to tilt or jar it so as to dislodge any fragment of Host that may have fallen upon it.⁶⁷

When the C has finished, go to the altar at his right, place the paten on the altar (not on the corporal), and genuflect with him. Descend to the floor and kneel on the lowest step at the Epistle side. If the C takes the paten from you before going up to the altar, genuflect and kneel on the lowest step, also at the Epistle side. Kneel until the C has closed the tabernacle door. Then rise, take the cruets, and go up to the top step.

2. If Communion is distributed, and you yourself are to receive but are not to assist the C in ministering to the people, proceed as above. After you have received, kneel on the lowest step of the Epistle side, so that you will not have your back to the Blessed Sacrament during the distribution of Holy Communion. When the tabernacle door is closed, stand, take the cruets, and go up to the top step.

3. If you *alone* are to receive Communion, it is not necessary to go around to the side step to recite the *Confiteor*. Remain in your place (i.e., where you have been kneeling since the Conse-

⁶⁶ All are agreed that you should not ring it; Britt, p. 38, says the practice is meaningless.

⁶⁷ The Sacred Congregation of Sacraments decreed on March 26, 1929 (AAS XXI, p. 638) that the faithful themselves were to pass the Communion plate to one another, but on Sept. 19, 1930, the Congregation approved the custom of having the server hold it under the chin of the communicant, provided that the paten is handled with sufficient care. Cf. *Canon Law Digest*, II, p. 81.

cration) and recite the *Confiteor*. Then go to the middle, genuflect, ascend the front steps, and kneel a little to the right. After you have received, go at once to get the cruets, descending the side steps to the floor. Return with the cruets to the top step.

II. If Communion is not distributed:

When the C takes the pall off the chalice, go to get the cruets (without genuflecting at the center). At the Epistle side genuflect on the floor and ascend immediately to the top step. Bow your head profoundly while the priest consumes the Precious Blood.

Ablutions to the Last Gospel

When the C extends the chalice, ascend and pour the wine, being careful not to strike the chalice with the cruet. Then turn right and return to your place on the top step. As the C approaches, bow to him; then, holding the wine cruet in your right hand, pour the wine over the C's fingers.

Shift the wine cruet to your left hand and take the water cruet in your right. Pour the water over the C's fingers until he gives the signal to stop. (N.B. Observe this rule in ministering the wine, both at the first and second ablutions.) Then bow to the C and go to the credence table. Return to the altar and take the paten. Then descend the steps, and place it on the credence table.

Change the Missal in the same manner as after the Epistle and set it on the altar as it was at the Introit. Do not turn the pages of the Missal to the *Communio*.⁶⁸ Move the chalice veil close to (but not on) the corporal so that the C can reach it conveniently, but do not transfer it to the Gospel side.⁶⁹

N.B. If the Sanctus candle was lighted, extinguish it at this time.

Return to your place at the Gospel side, genuflecting at the center, and kneel on the lowest step. Make the necessary responses and bows during the Postcommunions.

Last Gospel and Leonine Prayers

Bow during the Blessing and make the sign of the cross. Stand

⁶⁸ SRC 3448, 14.

⁶⁹ *Rit. Cel.* XI, 1, does not suppose that the server carries the chalice veil; most authors also are against this practice, v.g., O'Connell, II, p. 197, ft. 55; Britt, p. 80.

for the Last Gospel, make the responses, and sign your forehead, lips, and breast at the *Initium sancti*. Then go to the center, genuflect, and get the biretta. Stand in your place at the Epistle side. Genuflect with the C at *Et Verbum caro factum est*.

N.B. If the Last Gospel is to be read from the Missal, the C will not close the Missal after the Postcommunions. When you have answered *Deo gratias* after the *Ite, Missa est* or *Benedicamus Domino*, rise and genuflect. Take the Missal, descend diagonally to the center and kneel on the bottom step for the Blessing. Bow during the Blessing. Then, ascending diagonally, place the Missal on the altar.⁷⁰ Make the responses while standing, and sign your forehead, lips, and breast at *Sequentia sancti*, etc. Then go to the center, genuflect, and get the biretta as above.

Hold the biretta until you kneel with the C for the Leonine Prayers. Then set the biretta on the step. Keep your hands joined during the prayers.

Ascend the steps with the C, take the Missal, bow to the crucifix, and turn toward the C as you descend the steps. Genuflect with him, picking up the biretta as you do so. Hand him the biretta and precede him to the sacristy. Bow to the crucifix, then to the C,⁷¹ and, having placed the book on the vestment case, help the C to divest. Put away the vestments and remove your surplice.

MASS CORAM SANCTISSIMO

Serve this Mass just as you would any Low Mass, but genuflect before going up the steps and after coming down at the Offertory and at the Ablutions. Do not kiss the cruets or ring the bell.

At the *Lavabo*, wash the C's hands on the floor at the Epistle side while facing the back wall.

⁷⁰ Some authors have the server transfer the Missal and then kneel on the bottom step on the Gospel side for the Blessing. This is impractical, since the server rarely would have time enough to do this without unbecoming haste.

⁷¹ Many authors omit mention of this bow to the C. However, De Carpo-Moretti, p. 203, suggests it, and Fortescue, p. 88, mentions it, although he supposes that the bow is made after the server has helped the C to divest. This bow to the C is common in the United States.

CHAPTER XIX

LOW MASS WITH TWO SERVERS

When Permitted

Two servers are permitted at a parochial,⁷² community, or conventual Mass. The privilege is also extended to more solemn occasions and to those Masses which take the place of a Solemn or High Mass.⁷³

It is to be noted that this privilege takes into account the solemnity of the circumstances, and not the dignity of the celebrant. Even a prelate, though permitted the use of the Pontificals, is not allowed to have two servers when he celebrates a Low Mass if he is not a bishop. The only person whose rank merits two servers is a bishop.⁷⁴

N.B. Four candles may be lit, but the servers may not carry candles.

General Observations

The position of the 1S is at the right of the 2S. The 1S, therefore, will always be on the Epistle side; the 2S, on the Gospel side. Their places will be at opposite sides on the lowest step.

When one S is performing some action, the other remains standing at his place until the first returns; then the two kneel

⁷² A parochial Mass is either a Mass *pro populo* or the chief public Mass celebrated on days of obligation or of special public celebrations in a parochial church (O'Connell, II, p. 226). Van der Stappen, I, p. 44, quotes the *Ephem. Liturg.* as extending this privilege to those Masses which have a general Communion.

⁷³ "Servanda esse quidem Decreta quoad Missas stricte privatas; sed quoad Missas Parochiales vel similes diebus solemnioribus, et quoad Missas quae celebrantur loco solemnibus atque cantatae, occasione realis atque usitatae celebritatis et solemnitatis, tolerari posse duos Ministros Missae inservientes . . ." (SRC 3059, 7).

⁷⁴ Cf. *Caer. Ep.* I, xxix, 2.

simultaneously. All the responses throughout the Mass are recited by both.⁷⁵

N.B. The instructions of the Low Mass for two servers which coincide with those given for Low Mass with one server will not be repeated.

Preparations

In the sacristy before Mass, the 1S, standing to the left of the C, assists him to vest; the 2S prepares the altar and the credence table.

After the C is vested, the 1S takes the Missal with the opening to his left. All bow to the crucifix. Walking side by side, the 1S on the right, the SS precede the C. If it is the custom, the S nearer to the holy water font presents holy water, first to the C and then to the other S. Then he signs himself, and, if customary, rings the bell.

Entering the Sanctuary

If the entrance to the sanctuary is on the Gospel side, the 2S, on reaching the center, steps back slightly to let the C pass; should the entrance be on the Epistle side, the 1S does this. Arriving at the center, the C hands his biretta to the 1S, who sets it down on the first step when he and the 2S genuflect with the C.

The 1S ascends the front steps with the C and sets the Missal on the stand. Turning toward the altar, he goes down the side steps. He picks up the biretta, places it on the sedilia, and returns to his place near the center. Both kneel on the floor immediately, a little distance from the bottom step, leaving enough space between them for the C.

Beginning of Mass

When the C ascends the steps after saying *Oremus*, the SS rise. Without genuflecting⁷⁶ they go to their respective places on the bottom step and kneel.

When the C signals at the end of the Epistle, both SS rise; the 1S goes at once to the Epistle corner, and remains standing on the floor until the C leaves the Missal.

⁷⁵ Cf. Fortescue, p. 88.

⁷⁶ Britt, p. 94; cf. also Le Vavas seur-Haegy, I, p. 603.

Gospel

The 1S then ascends the side steps and takes the Missal; descending diagonally he genuflects at the center and, returning to the platform, sets the Missal on the altar. He remains on the top step facing toward the Missal and bows to the Missal if the Holy Name occurs in the opening words of the Gospel; if it does not, he comes down immediately after making the responses.

He returns to his place at the Epistle side, genuflecting in the center. The 2S does not genuflect with him, but steps back to let him pass in front. After responding *Laus tibi, Christe*, both SS kneel immediately. They remain kneeling during the Creed.

Offertory

Immediately after the *Oremus* both SS rise, go to the center, genuflect, and proceed to the credence table.⁷⁷ The 1S takes the wine cruet; the 2S takes the water cruet. They then go to the top step on the Epistle side, the 1S at the right of the 2S. The cruets are held in the right hand, and the left hand is placed on the breast. Both bow to the C before giving him the cruets, and kiss the cruets before giving them to the C and after taking them back (p. 165, ft. 56). After the 2S receives the water cruet from the C, they bow to him again and, turning toward each other, return to the credence table.

Lavabo

The 1S takes the finger towel, the 2S, the dish and water cruet. Both return to the top step at the Epistle side.⁷⁸ Both bow to the C before and after washing his hands.

When they have washed his hands, they return to the credence table. They then go to the center where they genuflect together and kneel in their usual places. When the C turns back toward the altar after the *Orate, fratres*, both recite the *Suscipiat*, without bowing (p. 165, ft. 57).

N.B. If there is a Sanctus candle, the 1S lights it after he has made the sign of the cross at *Benedictus qui venit*.

⁷⁷ If it is the custom of the place to have the S fold the chalice veil, the 1S folds it and then meets the 2S at the credence table. (Cf. p. 164, ft. 54.)

⁷⁸ Fortescue, p. 88.

Consecration

The 1S always rings the bell. After the bell at the *Hanc igitur*, both SS rise. Without a genuflection they ascend the front steps and kneel at once on the platform.⁷⁹ Both SS raise the bottom of the C's chasuble at the elevations, and bow their heads profoundly at the genuflection before and after each elevation. When the C genuflects after the elevation of the chalice, both SS rise. Turning toward each other, they descend the steps to the center, genuflect, and return to kneel at their usual places.

Communion

After the *Domine, non sum dignus*, if Communion is to be distributed, both SS rise when the C takes the pall off the chalice. They genuflect at the center and go to turn up the Communion cloth.

Returning to the center, they genuflect; the 1S goes to the credence table, takes the Communion paten, and kneels on the lowest step at the Epistle side. The 2S goes directly to the side steps on the Gospel side and kneels there when the 1S kneels on the opposite side.⁸⁰

As soon as the C has consumed the Precious Blood,⁸¹ both SS bow and begin the *Confiteor*. They remain bowed while the C says the *Misereatur*; they straighten up as they sign themselves at the *Indulgentiam*. If the SS are to receive, they rise, go to the center, and genuflect. They ascend the front steps, and kneel on the platform.

If there is Communion for the laity, the 1S goes with the C to assist him with the paten (p. 167, ft. 67). The 2S descends to the center, genuflects, and returns to kneel on the lowest side step at the Gospel side. When the C has finished distributing Communion, the 1S, returning to the platform with him, sets the paten down near, but not on, the corporal. He then genuflects and goes down to kneel on the lowest side step at the Epistle side. If the C takes the paten from him before going up to the altar, the 1S genuflects

⁷⁹ Britt, p. 96.

⁸⁰ Britt, p. 98.

⁸¹ The SS should not say the *Confiteor* during the C's Communion.

at the center and kneels on the lowest side step at the Epistle side.

Ablutions

As soon as the tabernacle door is closed, the 1S goes to the credence table for the cruets. After he has ministered the wine and water and has placed the cruets and paten on the credence table, the 1S comes to the foot of the steps on the Epistle side. The 2S rises. Both SS then go up to the platform together, but on opposite sides. The 1S transfers the veil; the 2S, the Missal. They descend diagonally and genuflect together, and go up again diagonally. They then go down the side steps and return to their places.⁸²

N.B. If the Sanctus candle was lighted, the 1S extinguishes it after transferring the veil.

If There Is No Communion

If Communion is not distributed, both SS rise when the C takes the pall off the chalice. The 2S goes to the Gospel side and stands at the foot of the steps until the 1S is ready to transfer the veil.

The 1S goes to the credence table and takes the cruets. He genuflects, ascends to the top step, and bows while the C consumes the Precious Blood. After the Ablutions the 1S returns to the credence table. He and the 2S then go up to the altar together, but on opposite sides, to transfer the veil and the Missal. Everything else is done as described above.

Last Gospel

If there is a proper Last Gospel, after the *Ite, Missa est* the 1S transfers the Missal in the same manner as at the first Gospel, but kneels in the center holding the book during the Blessing (p. 169, ft. 70). When he has placed the Missal on the altar and has made the responses, he returns to his usual place, genuflecting in the center.

⁸² They need not meet at the center and genuflect. Cf. Callewaert, p. 146, ft. 1.

Leonine Prayers

After signing himself at the Last Gospel, the 1S gets the C's biretta. He sets it down when he and the 2S kneel on the lowest step next to the C for the Leonine Prayers. After these prayers all rise; the 1S ascends the steps with the C and takes the Missal. While on the platform he bows to the crucifix with the C and then descends the steps with him.

While genuflecting, the 1S picks up the biretta and hands it to the C. The SS precede the C into the sacristy, where they bow to the crucifix, and then to the C. The 1S helps the C to divest, standing at his right; the 2S extinguishes the candles and brings in the cruets, *Lavabo* dish, etc.

MASS CORAM SANCTISSIMO

Serve as usual, but genuflect before ascending and after descending the steps at the Offertory and the Ablutions. Do not kiss the cruets or ring the bell. Wash the C's hands on the floor at the Epistle side, facing the back wall.

SECTION IV
SOLEMN MASS AND HIGH MASS



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SECTION IV

SOLEMN MASS AND HIGH MASS

CHAPTER I

THE SOLEMN MASS

I. INTRODUCTION TO THE SOLEMN MASS

The Solemn Mass is the “complete” or “full” liturgy of the Mass. In it the celebrant, deacon, subdeacon, minor ministers, and congregation join in offering our most perfect prayer.

The Church favors a more frequent celebration of the Solemn Mass, especially one in which the faithful actively participate.

II. CHOIR¹ CEREMONIES AT SOLEMN MASS²

All the general rules given in the section, *Principles of Ceremonies*, are fundamental for correct assistance at Solemn Mass. The following points are necessary to complete the details.

Kneel

1. All kneel for the Prayers at the Foot of the Altar until the C has said *Oremus*.

2. At the *sung* words *Et incarnatus est* of the Creed, those

¹The word “choir” is used here in its wider sense, to include not only those who sing but the entire student body.

²These directions are followed by the clergy in the sanctuary and the students who always attend Mass “in choir.” Lay people should follow the clergy as much as possible in kneeling, standing, sitting, etc. Cf. O’Connell, I, p. 281.

standing kneel and bow,³ but those already sitting merely remove their birettas and bow.

On Christmas and the Feast of the Annunciation (March 25), everyone, whether he has been standing or sitting, kneels during the singing of these words.⁴

3. All kneel after reciting the *Sanctus* and *Benedictus*, and remain kneeling until after the elevation of the chalice.

4. When Communion is distributed, all kneel when the D begins the *Confiteor*⁵ and remain kneeling until just before the *Dominus vobiscum* after the *Communio*.

N.B. 1. In Requiem Masses and ferial Masses celebrated in violet vestments (except on the vigil of Christmas and on Rogation days), all kneel for the Collects (except those before the extra Lessons on Ember days) and Postcommunions; they kneel during the Canon after reciting the *Sanctus*, until the C has sung the *Pax Domini*.⁶

2. In Lent at the words *Adjuva nos*, and in Masses of the Holy Ghost at the words *Veni, Sancte Spiritus*, all kneel for the entire *sung* verse.

Sit

1. During the singing of the *Kyrie* (if protracted),⁷ the *Gloria*, the Epistle (until just before the sung Gospel), and the Creed

2. During the sermon

3. After the *Oremus* of the Offertory Prayer until the choir is about to be incensed, or, in a Requiem Mass, until the beginning of the Preface

4. Unless Communion is distributed, after the drinking of the Precious Blood⁸ until just before the *Dominus vobiscum* preceding the Postcommunions.

³ SRC 1421, 3.

⁴ *Caer. Ep.* II, viii, 53.

⁵ Noncommunicants may stand until after the *Confiteor*, and then kneel. They may sit when the tabernacle door is closed, though it seems better that they remain kneeling as the communicants do.

⁶ SRC 3624, 10; *Rub. Gen.* XVII, 5.

⁷ But not until after the C has finished the Introit and *Kyrie* (SRC 3631, 1).

⁸ Callewaert, p. 55; Mueller, p. 136.

Stand

1. Except when kneeling is prescribed or sitting is permitted
2. During the processional, *Asperges*, incensing, and recessional.

Recite

In addition to the Prayers at the Foot of the Altar (which are *always* said alternately by the choir), the following prayers are recited on those days when the Mass is sung entirely by the regular choir. They are recited at the same time the C is saying them, but not with him:

Alternately: the *Kyrie*

Together:—the *Gloria*, the Creed, the *Sanctus*, the *Agnus Dei*.

Genuflect

1. To the altar, cross,⁹ or Blessed Sacrament, on entering and leaving the sanctuary

2. At the *Et incarnatus est* in the recitation of the Creed, and the *Et Verbum caro factum est* of the Last Gospel¹⁰

3. Whenever the rubric *hic genuflectitur* appears in the Epistle or Gospel, but at Solemn Mass only when the words are *sung*

4. At the *Flectamus genua* (rise at *Levate*).

Bow

A. When to bow:

1. Before and after being blessed with holy water

2. To the D or T before and after being incensed

3. Whenever saluted by the Sacred Ministers, or by any one of equal or higher rank¹¹

4. During the C's Communion under each Species

5. At the following words or phrases, whenever they are sung¹²

⁹ From the beginning of the Adoration of the Cross on Good Friday until after None on Holy Saturday, *all*, even the C and prelates, genuflect to the cross.

¹⁰ SRC 3399, 2.

¹¹ In the Seminary this rule has practical application to the clergy in the sanctuary only.

¹² Not, therefore, when they are merely read by the C and not recited in choir, e.g., the *Gloria Patri* in the Introit.

by the C, D, or SD; when they are recited in choir; when they are sung¹³ by the regular choir:¹⁴

- a) The Name of Jesus. If the complete name "Jesus Christ" occurs, bow during both words; if "Christ" alone occurs, do not bow
- b) The name of Mary (when referring to the Blessed Virgin), of the Saint whose feast is celebrated or commemorated, and of the Pope
- c) *Oremus*
- d) In the *Gloria* at *Deo, Adoramus te, Gratias agimus tibi, Jesu Christe, suscipe deprecationem nostram*, and *Jesu Christe*
- e) Whenever the *Gloria Patri* is sung
- f) In the Creed at *Deum, Jesum Christum, Et incarnatus est*, etc., and *simul adoratur*
- g) In the Preface at *Gratias agamus Domino Deo nostro*
- h) During the entire *Sanctus* if it is recited in choir, but not while the C says it if it is not recited in choir. Do not bow while it is sung.

B. Kind of bow:

1. In general, a profound head bow is to be made whenever the reverence is to God, a medium head bow when the reverence is to the Blessed Virgin, and a slight head bow when it is to any other Saint or at the name of the Pope (p. 35).

2. When the bow is a reverence to God, it is made toward the cross on the altar. All other bows are made directly ahead.

N.B. This distinction holds only when those in choir are standing; when they are sitting, all bows are made straight ahead.¹⁵

¹³ While the choir is reciting a prayer, they take no notice if one of the words requiring a bow is sung by the regular choir.

¹⁴ Thus, e.g., at the *Gloria*—when it is sung entirely by the regular choir—bow with the C at *Deo* as he sings *Gloria in excelsis Deo*; then, as you recite the *Gloria*, make every bow called for, meanwhile disregarding the choir which is singing the *Gloria*; lastly, having finished reciting the *Gloria*, bow at the required times during the rest of the singing. If seated, remove your biretta before bowing.

¹⁵ Callewaert, p. 18.

Make the Sign of the Cross

1. When blessed during the *Asperges*.
 2. Whenever the C does, outside the Canon of the Mass.
- N.B. For the sign of the cross at the Gospel, cf. *Principles of Ceremonies* (p. 32).

Strike the Breast

Cf. *Principles of Ceremonies* (p. 33).

III. PREPARATIONS**A. If there is an *Asperges*:**

1. On the vestment case:
 - a) For the C: amice, alb, cincture, stole, and cope of the color of the day
 - b) For the D: amice, alb, cincture, stole, dalmatic (or folded chasuble)¹⁶
 - c) For the SD: amice, alb, cincture, tunic (or folded chasuble).
2. On a table in the sacristy:

A Missal (or Ritual) on a Missal-stand, the aspensory with water, the sprinkler, and a dish of salt.

3. On the sedilia:

Maniples for the C, D, and SD, and a chasuble for the C.

B. If there is no *Asperges*:

The maniples for the Sacred Ministers, and the chasuble for the C are set up on the vestment case. The cope is omitted.

C. Whether or not there is an *Asperges*:

1. In the sacristy:
 - a) Surplices for the clergy in the sanctuary
 - b) Two AA's candles and candlesticks
 - c) Thurible and boat
2. In the sanctuary:
 - a) At the altar: crucifix, six lighted candles, tabernacle veil, antependium, Missal and stand (with a cover the color

¹⁶ For a list of the times folded chasubles are used, cf. p. 206.

of the vestments),¹⁷ altar cards, and ablution-cup with purificator. On the bottom step on the Epistle side, the card with the *Asperges* antiphon and Psalm

- b) At the credence table: cruets, dish, finger towel, Communion paten, *Lectionarium*, the chalice built up for Mass and covered with the humeral veil,¹⁸ the bell, the ciboria, if any, the Communion cloths, and — whenever the D wears the folded chasuble — the broad stole.

IV. THE CELEBRANT

Foreword

The C uses three principal tones in the Solemn Mass: the singing tone, the subdued tone, and the low tone. In addition, he says one thing, the Last Blessing, in a loud tone.¹⁹

The things which are sung by the C are: *Gloria in excelsis Deo*, *Dominus vobiscum*, *Oremus*, and the Collects; *Credo in unum Deum*, *Dominus vobiscum*, *Oremus*, the Preface, *Per omnia saecula saeculorum* and *Pater noster*, *Per omnia saecula saeculorum* and *Pax Domini sit semper vobiscum*, *Dominus vobiscum*, and the Postcommunions.²⁰

All other things which are said in a loud tone or medium tone in the Low Mass (p. 65), are said in a subdued tone in the Solemn Mass.²¹

Everything which is said in a low tone in the Low Mass, is said in a low tone in the Solemn Mass.

The C recites the *Gloria*, Creed,²² *Sanctus*, and *Agnus Dei* with the D and SD, the *Offerimus* with the D, and the Prayers at the Foot of the Altar and *Kyrie* alternately with the D and SD. In addition, if there is an *Asperges*, he recites it also with the D and SD (p. 186, ft. 29).

¹⁷ Cf. *Ceremonial Appointments*, p. 17.

¹⁸ The burse will be placed on top of the humeral veil if there is a Creed in the Mass; otherwise it will be underneath the veil.

¹⁹ *Rit. Cel.* XII, 7.

²⁰ *Rub. Gen.* XVI, 3.

²¹ Rubricists define the subdued tone as one which can be heard by the Sacred Ministers.

²² SRC 3248, 5.

If there is an Asperges²³

Vest between the D and SD. Do not put on the maniple or cope until after you have blessed the water, but wear the stole of the color of the Mass, crossed in front.²⁴ You may bless²⁵ both the salt and the water, or the water alone if there is at hand some salt already blessed.²⁶

The formula for the blessing is found in the Missal and also in the Ritual. It consists of five orations.

Make the sign of the cross as you begin the versicle *Adjutorium nostrum*, etc. If you are to bless only the water, omit the first two orations and begin with the third. Say all the orations with hands joined.²⁷

When you have finished the fourth oration, drop salt into the water three times, each time in the form of a cross, while you say *Commixtio salis et aquae pariter fiat*, etc. Then say *Dominus vobiscum* and the last oration.

Return to the vestment case and put on the cope.²⁸ At the proper time bow to the cross, put on your biretta, and, turning right, prepare to go into the procession. Walk between the D and SD.

Remove your biretta at the foot of the altar and hand it to the D, permitting him to kiss your hand. Genuflect on the floor and kneel on the bottom step. Take the sprinkler from the D, permitting him to kiss your hand. Intone the *Asperges* (or *Vidi aquam* in Paschaltide) from the card held by the D and SD.

²³ The *Asperges* must be held every Sunday in collegiate and cathedral churches; it *may* be held in other churches (SRC 4051, 1). It has become the custom to give the blessing before the principal or parochial Mass, and it may commendably be given even if this be a Low Mass (cf. De Herdt, III, p. 184). The blessing of the water before the *Asperges* is omitted on Easter and Pentecost if the font was blessed the day before (Callewaert, p. 204, ft. 2).

²⁴ SRC 1637, 3.

²⁵ Another priest may bless the holy water for the C, and this priest wears a surplice and purple stole (*Rit. Rom.* VIII, 2, 1); the C, however, must conduct the *Asperges* ceremony himself (SRC 3039, 5; 3055).

²⁶ SRC 2218, 3.

²⁷ Callewaert, p. 204.

²⁸ The cope is of the color of the other vestments. If there is no cope available, the D and SD do not put on the dalmatic and tunic until after the *Asperges* (Wapelhorst, p. 166, ft. 2).

Sprinkle the altar, center, left, and right. Shift the sprinkler to your left hand, touch the tip of it with the middle finger of your right hand, and make the sign of the cross.

Then rise and sprinkle first the D and then the SD. When they rise, genuflect with them on the step, turn right, and go to sprinkle the clergy in the sanctuary.²⁹ If there is only one priest present, bow to him, sprinkle him once, and bow again. If there are several, bow once to all of them and sprinkle each of them once (unless there are more than three, in which case you sprinkle the group center, left, and right); then bow again to all of them collectively.

Turn right and go between the D and SD to bless the student body, sprinkling first those on the Epistle side (unless there are clergy of equal or higher rank on the Gospel side in the sanctuary). Bow once to those on each side and sprinkle them three times, center, left, and right; then bow to them again. Genuflect when you pass from one side to the other.

When the *Gloria Patri* is sung, turn and face the altar; bow until it is finished. When you have blessed those on both sides of the chapel, go to the back of the chapel³⁰ without another genuflection, and sprinkle those behind the chancel screen.

Return to the altar and genuflect on the bottom step. Rise and sprinkle the MC and T (at the right of the D), then the AA, and then the TB's. Return the sprinkler to the D who kisses your hand as he takes it. While the D and SD hold the card in front of you, sing the versicles and oration. Then genuflect on the step, bow to the clergy, and go to the sedilia.

Remove the cope and put on the maniple and chasuble. Turn left to face the altar and, at a signal from the MC, return to the

²⁹ The C, D, and SD should recite together and in a subdued tone, the verses of the *Asperges* (or *Vidi aquam* in Paschaltide), repeating the antiphon *Asperges me* (or *Vidi aquam*) (SRC 3402, 5 and 6).

³⁰ This is necessary because of the arrangement of the Seminary chapel, with the vested (student) choir outside the sanctuary. In parish churches, the C, D, SD, and T may either go to the Communion rail at the center (or toward the Gospel side of the center, if the Blessed Sacrament is exposed), and there sprinkle the people, center, left, and right, without bowing; or they may go down the center aisle of the church, sprinkling the Epistle side on the way down and the Gospel side on the way back (SRC 3114, 2).

altar. Bow to the clergy, genuflect on the step, and begin the Prayers at the Foot of the Altar.

If there is no Asperges

Vest completely, putting on also the maniple and chasuble. At the proper time bow to the cross, put on your biretta, and prepare to go into procession. Follow the D to the sanctuary, taking holy water from him at the door, if customary. At the foot of the altar, give your biretta to the D, who kisses your hand as he takes it; genuflect on the floor and begin the Prayers at once.

Prayers at the Foot of the Altar

Recite the Prayers in a subdued tone. At the words *et vobis, fratres* and *et vos, fratres*, turn slightly toward the D and then toward the SD. Remain bowed profoundly until after the *Misereatur*.

When the Prayers are finished, precede the D and SD up the steps, saying the prayer *Aufer a nobis*. After you have kissed the altar and have finished the *Oramus te, Domine*, turn right to put incense into the thurible.

Incensing

Take the spoon from the D, permitting him to kiss your hand in giving it and again in taking it back.³¹ As you put in the incense, say *Ab illo benedicaris* at the first spoonful, *in cuius honore* at the second, and *cremaberis. Amen* at the third. Then return the spoon to the D, place your left hand on the altar,³² and bless the incense, saying nothing.

³¹ *Rit. Cel.* IV, 4: "Diaconus, parum inclinatus versus Celebrantem, dicit: *Benedicite, Pater reverende*, et osculatur cochlear, et manum Celebrantis ante et post."

³² *Rit. Cel.* III, 5: "Cum seipsum signat, semper sinistram ponit infra pectus: in aliis benedictionibus cum est *ad Altare*, et benedicit Oblata, vel aliquid aliud, ponit eam super altare, nisi aliter notetur." Rubricists are divided in interpreting the meaning of the words *ad Altare*. Some say that they mean *conversus ad Altare*, that they do not apply except when the C is *facing* the altar; therefore, they say that the C is not bound by this rubric the three times he blesses incense, nor when he blesses the SD and the D. To us and to those rubricists who hold the opposite opinion, this seems to be reading a meaning into the rubric which is not there, or at least which is not the more obvious meaning. The former interpretation would clearly conflict with the evident symbolic meaning of the action in which the altar, representing Christ, and the priest, acting as Christ, are joined in giving a blessing that ultimately comes from Christ Himself.

Take the thurible from the D with your left hand at the top of the chains and with your right hand near the cup. Genuflect, placing your left hand on the altar.³³ Then incense the cross with three doubles.³⁴ Genuflect again and, if there are relics on the altar, incense all those on the Gospel side with two doubles (p. 47, ft. 45); then genuflect and incense those on the Epistle side with two doubles. Without another genuflection incense the *mensa* on the Epistle side.

If there are no relics, genuflect after incensing the cross and go to the Epistle side at once. Incense the back of the *mensa* with three singles in the direction of the candlesticks, as you go from the center to the Epistle side. Then incense the side of the altar at the Epistle corner with two singles, the second swing on a higher plane than the first. Return to the center, incensing the *mensa* in front with three singles.

Genuflect and incense the back of the *mensa* with three singles in the direction of the candlesticks as you go from the center to the Gospel side; incense the side of the altar with two singles as you did at the Epistle side. Remaining at the Gospel corner, incense the front of the *mensa* with three singles, without moving your feet. Return to the center, incensing the front of the altar with three singles. Genuflect and go to the Epistle side, incensing the front of the altar with three swings.

Return the thurible to the D, permitting him to kiss your hand. Bow to him before and after you are incensed.

Introit to Gospel

Begin the Introit at a signal from the MC, when the D and SD are in position behind you. Make the sign of the cross as at Low Mass. Do not begin the *Kyrie* until the *schola* has finished the Introit. Recite the *Kyrie* alternately with the D and SD (p. 184).

Remain at the Missal until the MC gives you a signal as the choir begins the last *Kyrie*;³⁵ then return to the center and intone the *Gloria* if it is to be sung. Wait for the D and SD to

³³ If the Blessed Sacrament is not reserved, do not genuflect, but only bow.

The D and SD are obliged to genuflect, however.

³⁴ For the manner of incensing the altar, see the diagram, p. 193.

³⁵ If the *Kyrie* is very long, you may go to the sedilia.

come up on either side of you and then recite the *Gloria* with them in a subdued tone (p. 184).

When you have finished, make the sign of the cross, genuflect, and go to the sedilia *per brevior*.³⁶ Sit and put on your biretta.³⁷ Take it off to bow at *Gratias agimus tibi* (if you are already at the sedilia), *Jesu Christe, suscipe deprecationem nostram*, and *Jesu Christe*.³⁸ After the last *Jesu Christe*, rise when the D has taken your biretta; return to the altar at a signal from the MC. Bow to the clergy, genuflect, and go up to the platform. Kiss the altar and sing the *Dominus vobiscum*; then sing the Orations, and read the Epistle, Gradual, versicle, etc., in a subdued tone.

When the ferial Mass is sung on Wednesdays and Saturdays of Ember weeks, and on the Wednesday of the fourth week of Lent and of Holy Week, do not return to the center after reciting the *Kyrie*, but remain at the Missal. When the choir has finished the *Kyrie*, sing *Oremus*, extending and joining your hands and bowing to the cross as usual. Do not genuflect, however, while the D sings *Flectamus genua*. When you have finished all the extra Orations, Lessons, etc., go to the center to sing *Dominus vobiscum* as usual. Return to the Missal to read the Epistle, Gradual, versicle, etc., as above.

When you have finished the reading,³⁹ if the SD is waiting to be blessed, turn right at the Missal. Holding your left hand on your breast, place the fingers of your right hand on the upper edge of the *Lectionarium*. When the SD has kissed your hand, place your left hand on the altar and bless the SD, saying nothing. Return to the center and say the *Munda cor meum*,

³⁶ If the sedilia is far out toward the body of the church, you may go *per longior*. Do not leave the altar if the choir is about to sing words at which a bow is required. If, however, you are on the way to the sedilia, you need not stop to bow; if you are about to be seated, remain standing and bow until the words have been sung.

³⁷ Place your hands on your knees over or under the vestments (Callewaert, p. 159).

³⁸ If these words at which you take off your biretta are repeated several times by the choir, take off your biretta and bow only while they are sung the first time.

³⁹ Do not bless the SD until you have finished reading at the Missal, even though there is a Sequence to be read (De Carpo-Moretti, p. 259).

Jube, Domine, benedicere and *Dominus sit in corde meo*, etc.⁴⁰ Then go to read the Gospel.

On Pentecost and during its octave, when *Veni, Sancte Spiritus* occurs in the *Alleluia versicle*,⁴¹ go to the center after you have finished all the reading and blessed the SD. Remain there until just before the *schola* begins the verse. Then move down to the top step and kneel on the edge of the platform while the entire verse is sung.⁴² Go up to the platform again, genuflect, and go to the sedilia *per brevior* to sit during the Sequence.

During Lent, when the *Adjuva nos* occurs during the Tract, do as directed above; read the Gospel before kneeling, however, and do not go to the sedilia to sit since there is no Sequence.

Gospel

Do not genuflect at any time while you read the Gospel since you will genuflect when the D sings it.⁴³ When you have finished, do not kiss the Missal or say *Per evangelica dicta*, etc. Put incense into the thurible as before the Introit. Then turn again to the altar while the D says the *Munda cor meum*. After he has taken the *Lectionarium* from the altar, turn toward him and wait for him to say *Jube, domne, benedicere*. Say the prayer *Dominus sit in corde tuo*, keeping your hands joined as far as the words *Evangelium suum*. Then place your left hand on the altar and bless the D as you finish in *nomine Patris, et Filii*, etc. The complete prayer is:

Dominus sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

⁴⁰ There is some confusion about whether the C should say the *Jube, Domine, benedicere* and *Dominus sit in corde meo*, etc. The rubrics give no indication that they should *not* be said, and since the C says them at Low Mass, it seems that they are supposed here also. Moreover, *most* rubricians direct the C to say them. Cf. O'Connell, III, p. 96, ft. 3; De Carpo-Moretti, p. 216.

⁴¹ Do not genuflect while you *read* these words, but only while the choir sings them (SRC 4057, 6). This applies to the *Adjuva nos* also.

⁴² *Rub. Gen. XVII, 3*: "Ad Versum vero *Adjuva nos, Deus*, etc., et ad Versum: *Veni, Sancte Spiritus*, etc., genuflectit usque ad finem."

⁴³ This does *not* mean, however, that the C may omit the genuflection occurring in the Creed while he recites it with the D and SD on Christmas and on the Feast of the Annunciation (SRC 4281, 1), even though he will later kneel while the words are sung.

Place your left hand on your breast and your right hand on the upper edge of the *Lectionarium* while the D kisses it. Then turn back to the altar after the D, standing, has bowed to you.

Gospel Sung

When the D and SD genuflect to begin the Gospel procession, step to the Epistle side and remain there, facing the altar until the D sings *Dominus vobiscum*; then face the D. Make all bows at the Holy Name and any genuflection⁴⁴ which is required toward the cross.

When the Gospel is finished and the SD brings you the book, place both hands on it while you kiss it, saying *Per evangelica dicta*, etc. Remain facing the D and bow before and after being incensed. Then step to the center of the altar.

Sermon

If there will be a sermon, wait after the Gospel until the D and SD have come to either side of you at the altar; then genuflect and go to the sedilia *per brevior*. If the priest giving the sermon bows to you, remove your biretta and return the bow. If he reads the Gospel, remove your biretta and bow while he reads it. After the sermon return to the altar, bow to the clergy, genuflect, and go up to the platform. Intone the Creed.

If you are to preach the sermon yourself, remain at the altar while the D and SD go to the sedilia. Remove your maniple,⁴⁵ but not your chasuble.⁴⁶ When you have finished, put on your maniple and intone the Creed.

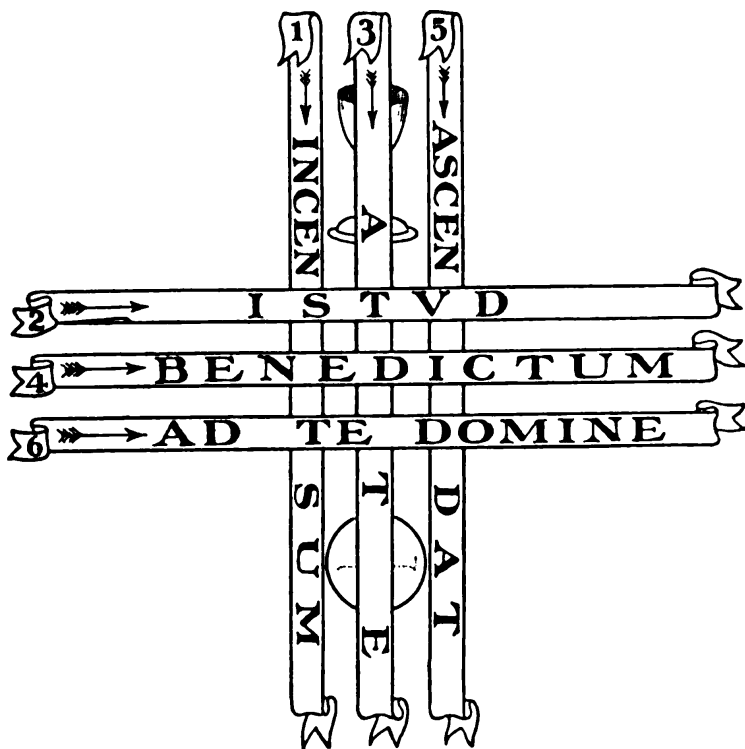
Creed

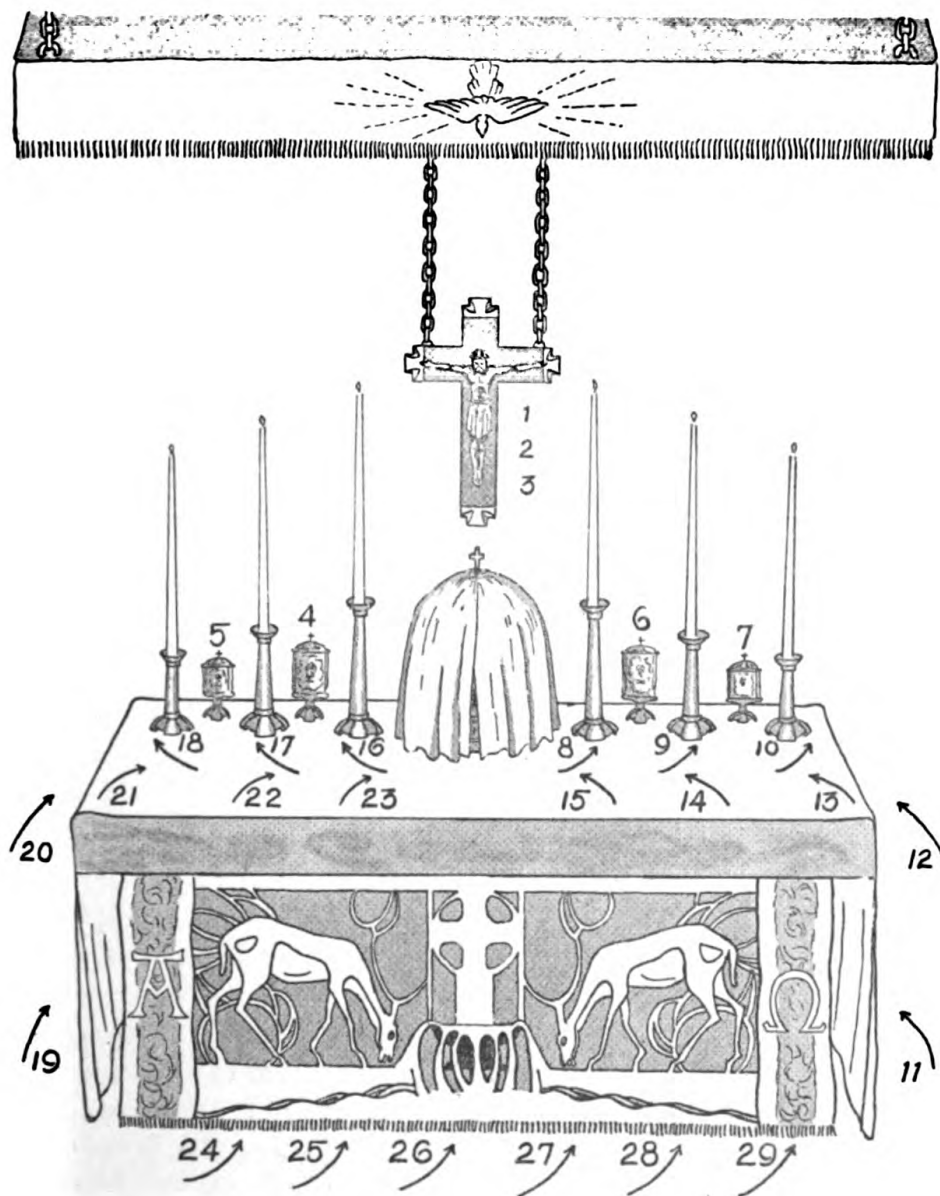
Intone the Creed when the D and SD are behind you. Wait for the D and SD to come up on either side and then recite the Creed with them; genuflect after the words *descendit de caelis*. Make the sign of the cross at the end of the Creed, genuflect, and go to the sedilia *per brevior*.

⁴⁴ Lay your hands on the altar when you make these genuflections.

⁴⁵ This is not obligatory, but most authors are in favor of it.

⁴⁶ The only time the C would remove his chasuble is if he had to mount the steps of a pulpit and the chasuble would hamper his movements. Cf. O'Connell, p. 105, ft. 67.





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|---------------------|------------------------------|-----------------------|
| 1. Dirigatur | 2. Domine | 3. oratio mea |
| | 4-7. Relics (saying nothing) | |
| 8. sicut | 9. incensum | 10. in conspectu tuo |
| 11. elevatio | 12. manuum | |
| 13. mearum | 14. sacrificium | 15. vespertinum |
| 16. Pone | 17. Domine | 18. custodiam |
| 19. ori | 20. meo | |
| 21. et ostium | 22. circumstantiae | 23. labiis meis |
| 24. ut non declinet | 25. cor meum | 26. in verba malitiae |
| 27. ad excusandas | 28. excusationes | 29. in peccatis |

N.B. At the *three Masses of Christmas* and on the *Feast of the Annunciation*, do not go to the sedilia immediately after you have finished saying the Creed, but remain standing at the center. Just before the choir sings *Et incarnatus est*, go down to the top step and kneel on the edge of the platform. Remain kneeling and bow until after *Et homo factus est*. Then go up to the platform again, genuflect, and go to the sedilia *per brevior*.

Take off your biretta and bow during the Creed at the words *Jesum Christum*, from *Et incarnatus est* until after *Et homo factus est*, and at *simul adoratur*. At the words *Et exspecto*, rise and return to the altar. Bow to the clergy, genuflect on the step, and go up to the platform.

Kiss the altar and sing *Dominus vobiscum*. Sing *Oremus* and recite the Offertory prayer in a subdued tone.

Offertory

As you take the paten from the D, permit him to kiss your hand. When you have offered the host and have placed it on the corporal, set the paten off the corporal to the right (not half concealed under the corporal as at Low Mass).⁴⁷ When the SD extends the cruet of water and says *Benedicite, Pater reverende*, bless the water, saying *Deus, qui humanae substantiae*, etc. Take the chalice from the D, permitting him to kiss your hand, and say the *Offerimus tibi* with him while he assists you in offering the chalice. After you have offered the chalice and have set it on the altar, do not cover it yourself, but place your left hand on the base as a signal for the D to cover it.⁴⁸

Incensing the Oblata

When you have made the sign of the cross over the *oblata* and have finished the *Veni, sanctificator*, put incense into the thurible as at the Introit. However, instead of *Ab illo benedicaris*, etc.,

⁴⁷ At a Solemn *Requiem* Mass, however, the C does place the paten under the edge of the corporal. Cf. p. 301.

⁴⁸ The C never covers or uncovers the chalice himself during the Solemn Mass, but always signals the D or SD to do it by placing his left hand on the base of the chalice.

say the prayer *Per intercessionem*, etc., while putting in and blessing the incense. Distribute the words as follows:

Per intercessionem beati Michaelis Archangeli (first spoonful), *stantis a dextris altaris incensi* (second spoonful), *et omnium electorum suorum* (third spoonful). Then while handing back the spoon continue the prayer, blessing the incense at *benedicere*, and finishing the prayer with hands joined: *incensum istud dignetur Dominus bene ✠ dicere, et in odorem suavitatis accipere. Per Christum, Dominum nostrum. Amen.*

Take the thurible from the D and incense the *oblata*,⁴⁹ without genuflecting. First make three signs of the cross with the thurible over the *oblata*, while you say *Incensum ✠ istud, a te ✠ benedictum, ascendat ✠ ad te, Domine*. Then make three circles over the *oblata*, the first two from right to left, the third from left to right, saying at the first, *Et descendat super nos*, at the second, *misericordia*, and at the third, *tua*.⁵⁰

Incensing the Altar

When you have finished incensing the *oblata*, wait for the D to move the chalice toward the back of the corporal. Then genuflect (placing your left hand holding the disk of the thurible on the altar, as mentioned above). Incense the cross as you did before the Introit, but now begin to recite the prayer *Dirigatur, Domine*.

When you have finished incensing the cross, wait for the D to move the chalice back toward the center of the corporal; then genuflect, and if there are relics on the altar, incense all those on the Gospel side with two doubles, saying nothing. Genuflect and incense those on the Epistle side with two doubles. Without another genuflection, incense the *mensa* on the Epistle side, and then the rest of the altar, as described on p. 188. While incensing the altar, finish the prayer *Dirigatur*.

For the distribution of the words at the incensing, see p. 193. The whole prayer is as follows:

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo: elevatio manuum mearum sacrificium vespertinum.

⁴⁹ The manner of incensing the *oblata* is given in *Rit. Cel.* VII, 10.

⁵⁰ See the diagram, p. 192.

Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis: ut non declinet cor meum in verba malitiae, ad excusandas excusationes in peccatis.

When you have finished incensing the altar, give the thurible to the D, saying:

Accendat in nobis Dominus ignem sui amoris, et flammam aeternae caritatis. Amen.

Bow to the D before and after being incensed. Then wash your hands.⁵¹

Preface to Communion

It is not permitted to elevate the Host until the choir has finished singing the *Sanctus* as far as the *Benedictus*, exclusively.⁵² Therefore, if it is necessary, delay a little longer in your *Memento*, or wait before beginning the *Qui pridie*.

Permit the D and MC to turn the pages of the Missal whenever they are assisting you; always allow the D and SD to cover and uncover the chalice (p. 194, ft. 48).

In singing the *Pater noster* it is not necessary to look at the Host (as it is in a Low Mass), but sing it while you follow the text in the Missal.

The D will polish the paten; permit him to kiss your hand as you take it from him and begin the prayer *Libera nos, quaesumus*.

After the *Agnus Dei*, when you have finished the first of the three orations, stand erect. When the D comes to your right, kiss the altar, laying your hands on the corporal. Then give the *Pax* to the D, placing your hands on his shoulders and bowing toward his left shoulder as you say *Pax tecum*.⁵³ Bow slightly to the D after you have given him the *Pax*.⁵⁴

⁵¹ At a Solemn Mass the C washes all his fingers — not just the tips of the thumbs and forefingers as he does at Low Mass. The reason is that he has been handling the thurible, incense boat, etc.

⁵² *Caer. Ep.* II, viii, 70.

⁵³ *Rit. Cel.* X, 8: "Diaconus vero a dextris genuflexus exspectat pacem: et cum Celebrans osculatur Altare, ipse se erigens simul osculatur illud extra Corporale, et a Celebrante dicenti: *Pax tecum*, complexus accipit pacem *sinistris genis sibi invicem appropinquantibus . . .*"

⁵⁴ Some authors, e.g., Stehle and Mueller, say that the C does not bow to

Distribution of Communion

If Communion is to be distributed, genuflect with the D and SD after the D has opened the tabernacle (unless a ciborium is already on the corporal), and again after uncovering the ciborium even if a ciborium is on the corporal (p. 72).

When the D has finished the *Confiteor*, say *Misereatur vestri*, etc., as usual.

After the *Indulgentiam*, if the D and SD are not to receive Communion, they will come to your left and right respectively. Genuflect together with them, turn right, and say the *Ecce Agnus Dei* and the *Domine, non sum dignus*.

If the D and SD will receive Communion, however, do not wait for them to join you at the altar, but genuflect, turn right, and say the *Ecce Agnus Dei*, etc., immediately.

Give Communion to the AA who hold the cloth immediately after those in Major Orders have received at the altar. Then go to the edge of the sanctuary and distribute Communion, beginning at the Epistle side. When you have finished, do not purify either⁵⁵ paten into the ciborium, but wait until the SD has uncovered the chalice after he and the D have changed places after the D has put away the ciboria; then purify both patens into the chalice.

Ablutions to the End of Mass

Receive the first and second ablutions at the center from the SD. After the second ablution do not dry the chalice, but push the purificator down into the cup and leave the chalice on the corporal.

When you have sung *Dominus vobiscum* after the Postcommunions, remain facing the people while the D sings *Ite, Missa*

the D before or after giving the *Pax*, but only to the D's left shoulder (cheek) while giving it. However, Van der Stappen, II, p. 199, has the C bow afterwards. This is in keeping with the usual way of giving the *Pax* (cf. *Principles of Ceremonies*, p. 41). Other authors do not exclude the bow by the C and therefore can be said to *include* it, since in describing the *Pax* in general they call for a bow afterwards by the one who gives the *Pax*, but not before.

⁵⁵ In the Seminary another priest assists the C in distributing Communion; hence the second paten.

est; do not say *Ite, Missa est*. If the D will sing *Benedicamus Domino*, turn back to the altar immediately after *Dominus vobiscum*, and say in a subdued tone *Benedicamus Domino*;⁵⁶ the SD answers *Deo gratias*.

The rest of the Mass is the same as a Low Mass except that the SD holds the card while you read the Last Gospel.

When you have said the Last Gospel, come to the center of the altar and wait there until the MC gives you a signal to go into the procession. At the signal, bow to the cross, turn right, and go down the front steps a little to the Gospel side. Genuflect on the floor, take your biretta from the D (permitting him to kiss your hand), and follow the D into the sacristy.

There remove your biretta; bow first to the cross and then to the D and SD. Divest, assisted by the MC.

SOLEMN MASS CORAM SANCTISSIMO

Vest as usual in the sacristy. Remove your biretta as soon as you come within view of the Blessed Sacrament. Make a double genuflection at the foot of the altar. If there is an *Asperges*, kneel and intone it. Do not sprinkle the altar.⁵⁷ Vest for Mass at the sedilia.

If there is no *Asperges*, begin the Prayers at the Foot of the Altar after a double genuflection. Otherwise, begin them after a simple genuflection on the bottom step.

To the C's ceremonies for the Solemn Mass add the directions given for the Low Mass *coram Sanctissimo* (p. 127). Add also the following points:

1. Do not genuflect before turning to fill the thurible.⁵⁸ Stand off a little to the Gospel side. When you have filled the thurible, kneel on the edge of the platform, without first genuflecting, and there incense the Blessed Sacrament, with three double swings, making a profound head bow before and after. Then genuflect on the platform. The crucifix, if there be one, is not incensed.⁵⁹

⁵⁶ The C says *Benedicamus Domino* and in Requiem Masses, *Requiescant in pace* (SRC 2572, 22), even though the D sings them, because they are prayers; *Ite, Missa est* is not a prayer.

⁵⁷ SRC 3639, 2.

⁵⁸ SRC 4194, 5.

⁵⁹ SRC 2340, 4.

2. Genuflect with the D after you have blessed him before the Gospel. Then go to the Epistle side.

3. At the Offertory the *oblata* are incensed before the Blessed Sacrament. Make no genuflection until after incensing the Blessed Sacrament.

4. When you are incensed before the Introit and before the *Lavabo*, stand on the floor at the Epistle side, facing the congregation; wash your hands there also.⁶⁰

V. PRINCIPLES FOR THE DEACON AND SUBDEACON

Vesting

First wash your hands, saying the prayer:

Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire.

Then step to the vestment case and put on the vestments in the following order:

A. *The Amice*: Take the amice at its two upper corners, kiss⁶¹ the cross, and bring the amice around to your back by swinging your right arm over your head. Rest the upper edge on your head for a moment. Then place the amice on your shoulders. Cross the strings in front of you, right over left. Bring them around your body under your arms, and tie them in front. Then tuck the upper edge of the amice neatly inside your collar, placing the right side over the left in front. Recite this prayer:⁶²

Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.

B. *The Alb*: Take the alb with both hands. First put your head through, then your right arm, then your left. Say the prayer:

Dealba me, Domine, et munda cor meum; ut, in Sanguine Agni dealbatus, gaudiis perfruar sempiternis.

⁶⁰ Cf. SRC 2682, 48.

⁶¹ The amice, maniple, and stole are kissed, even at a Requiem Mass.

⁶² The prayers for vesting are not prescribed for the D or SD by any rubric. They are customary, however, and authors are unanimous in urging that they be said.

C. *The Cincture*: Take the cincture, doubled, with the tasseled ends to the right. Pass it around your waist and tie it in front,⁶³ leaving the tasseled ends hanging in front. Arrange the alb so that it hangs evenly all around, with no unsightly bunching in any one place. If you are not to wear a stole, draw up the cincture through the part already around your waist; let the ends hang in loops at your sides. If you are to wear a stole, let the ends of the cincture hang in front until you have put on the stole. Recite the prayer:

Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiae et castitatis.

D. *The Maniple*:⁶⁴ Do not wear the maniple outside of Mass, e.g., never wear it during the *Asperges*, nor at Benediction.

Take the maniple in your right hand, kiss the cross, and place it on your left arm, rather far back so that it will not interfere with your movements. Meanwhile, recite the prayer:

Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris.

E. *The Stole*:⁶⁵ Kiss the cross and place the stole over your left shoulder, with the ends fastened, right over left, under your right arm. Hold the stole in place by drawing the right end of the cincture around the stole and then through the part of the cincture already around your waist. Draw up the left end of the cincture and let both ends hang in loops at your sides. Say the prayer:

Redde mihi, Domine, stolam immortalitatis, quam perdidisti in praevaricatione primi parentis: et, quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.

F. *The Dalmatic and Tunic*: Put on the dalmatic or tunic while the C puts on his chasuble or cope. First place it over your

⁶³ There is no one kind of knot prescribed for tying the cincture.

⁶⁴ Some authors insist that the maniple be put on after the tunic or dalmatic; but they suppose that the D and SD assist the C to vest. (Cf. p. 208, ft. 75.)

⁶⁵ The D alone wears the stole.

head; then put in your right arm, and then your left. Say the following prayer:

1. The D:

Indue me, Domine, indumento salutis et vestimento laetitiae; et dalmatica justitiae circumda me semper.

2. The SD:

Tunica jucunditatis et indumento laetitiae induat me Dominus.

Position

A. Ordinarily, i.e., while vesting, sitting at the sedilia, walking with the C when he is in cope, etc., the D is at the right of the C, the SD at his left. When the C is vested in chasuble, the Ministers walk in single file: SD, D, and then C. At the altar the D's usual place is on the top step below the platform, behind the C. The usual place for the SD is on the floor, behind the D.

B. In moving from one side of the altar to the other, the D descends to the top step and the SD to the floor; if a genuflection is to be made in the center, the D genuflects on the edge of the platform, the SD on the bottom step.

Genuflections

Over and above the rules for genuflections given in *Principles of Ceremonies*, pp. 37 ff., there are certain rules which concern the D and SD in a particular way. They are summarized here for convenience.

A. Make the first and last genuflections on the floor, the rest on the step.

N.B. This is only a good working rule, since there are two exceptions for the D; namely, the two genuflections he makes on the floor during the incensing after the Offertory. There are no exceptions for the SD.

B. When genuflecting on the step, keep your head and shoulders parallel to the altar. Although the space be small, avoid any turning of the body so that you will not genuflect at an angle.

C. Whenever you leave the center for an outside point, e.g., to get the chalice at the Offertory, genuflect in the center.

D. Whenever you leave an outside point to come back to the center, e.g., after giving the *Pax*, genuflect in the center.

E. At the altar:⁶⁶

1. Before the Consecration:

a) If you go halfway, from the floor to the platform or from the platform to the floor, do *not* genuflect or bow.

Exception: After the SD gets the paten from the D at the Offertory, he goes to the floor and genuflects.

b) If you go *all* the way around from the C's right to his left, or vice versa, genuflect in the center.

2. After the Consecration:

a) Whenever you leave your place, genuflect.

b) If you go only halfway, do not genuflect when you take your new place.

Exceptions:

— to a): The D does not genuflect when he steps up to cover and uncover the chalice at the Consecration, nor when going down to kneel on the edge of the platform before the *Pax*.

— to a) and b): After the incensing at the Consecration in a Requiem Mass, the SD comes to the center and genuflects there, but not at the place he left.

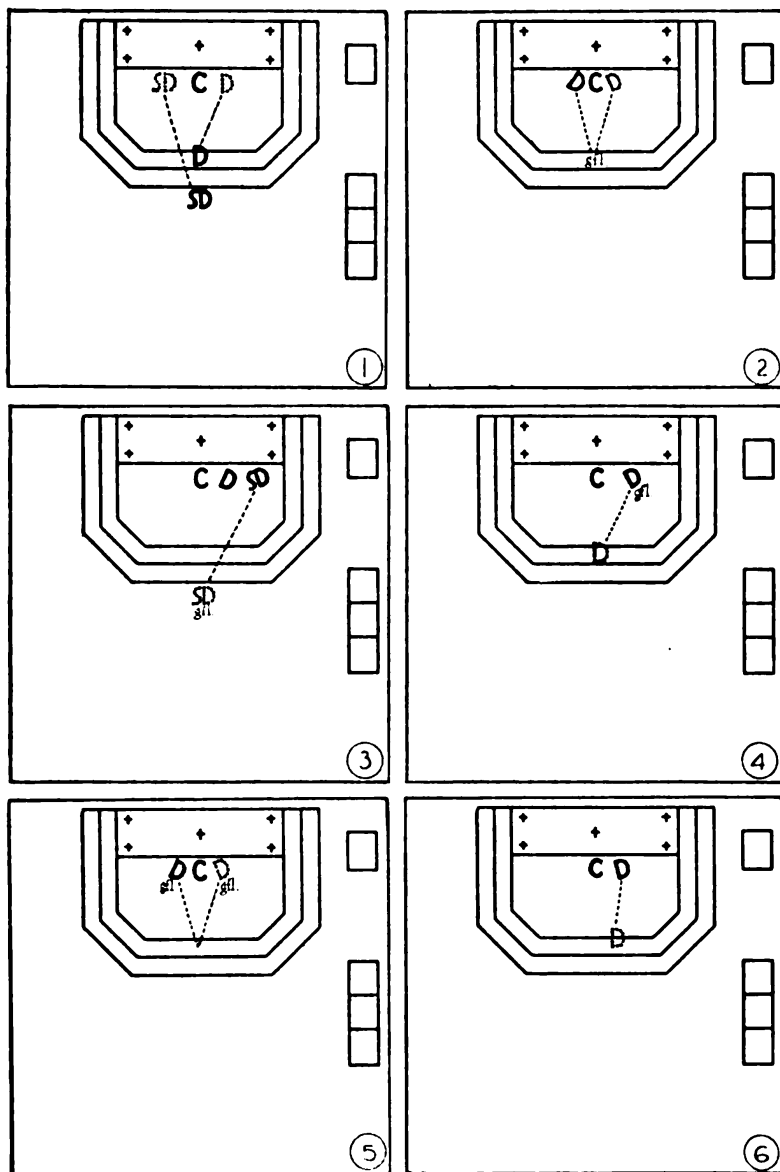
c) If you go all the way around to the other side of the C, genuflect before you leave and when you get there,⁶⁷ but do not genuflect in the center.

Actions With the Celebrant

A. Until the Canon of the Mass, the D and SD (if not im-

⁶⁶ The following rules are prescribed clearly in SRC 4027.

⁶⁷ There are a few times when the D or SD, or both, will delay this second genuflection when another is to be made shortly after, thus avoiding two genuflections in close succession. E.g., the D delays the genuflection after going to the C's right at *Per quem haec omnia* until after he has uncovered the chalice.



1. "Half-change" of position when Blessed Sacrament is not present on *mensa* or exposed in monstrance. *No genuflection required.* Example: D and SD going up to either side of C at *Gloria*, *Credo*, and *Sanctus*.
2. "Full-change" of position under same circumstances. *Genuflection in center.* Example: D going to right of C at *Quam oblationem*.
3. Exception to 1. SD genuflects on bottom step at center after going down with paten. *This is the only exception to 1.*
4. "Half-change" of position while Blessed Sacrament is present on *mensa* or exposed in monstrance. *Genuflection at point of leaving (terminus a quo).* Example: D going behind C at *audemus dicere*.
5. "Full-change" of position under same circumstances. *Genuflection at point of leaving and again on assuming new position.* Example: D going to right of C at *Per quem haec omnia*. (Note: D holds up genuflection at right of C in example given until he has uncovered chalice; he then genuflects with C.)
6. D does not genuflect when going down to kneel on edge of platform during Consecration and before *Pax*, nor when going up again to side of C from this position. This is not really an exception to 4, since D leaves platform only to kneel immediately on edge of platform.

peded) make all the bows, signs of the cross, and genuflections with the C.⁶⁸

Exceptions: They do not bow during the C's *Confiteor*, during the prayers *Oramus te, Domine, Munda cor meum*, and *In spiritu humilitatis*.

B. During the Canon they make all genuflections with the C when they are standing *beside* him. They bow also and strike their breast (except in a Requiem Mass) at the *Agnus Dei*.⁶⁹ Both bow with the C at *Oremus* before the *Pater noster*.

Prayers to Be Recited

A. By both the D and SD *with* the C, neither leading nor following:

Asperges or *Vidi aquam*,
Gloria, Creed, *Sanctus*, and *Agnus Dei*.⁷⁰

B. The Prayers at the Foot of the Altar and the *Kyrie* are recited alternately.

C. In general, the D and SD answer the C only when the choir does not, v.g., when the C reads the Epistle and Gospel, after the Blessing, etc.

D. For the tones of voice to be used by the D and SD, cf. Celebrant at Solemn Mass, p. 184.

Going to the Sedilia

Ordinarily, go to the sedilia *per brevior*, i.e., by the side steps.

1. If you leave the center to go to the sedilia, genuflect before leaving.

2. If you leave the book at the Epistle side, no genuflection or bow is necessary.⁷¹

N.B. If words which require a bow are about to be sung, e.g., in the *Gloria*, remain at the altar and bow; if the words are sung as you go to the sedilia, no bow is necessary.

⁶⁸ SRC 4057, 5.

⁶⁹ SRC 3535, 3.

⁷⁰ Cf. SRC 3248, 5; 3507, 1.

⁷¹ One or two authors call for a bow to the cross; most do not.

If they occur as you reach the sedilia, remain standing and bow toward the altar.

At the Sedilia

Both the D and SD assist the C with his chasuble as he sits down. The SD faces the D until after the D has given the C his biretta; then the D and SD take their birettas, bow to each other, and sit down. They place their hands on their knees either under or over the vestment. While seated, they remove their birettas at each of the MC's signals. They do not bow either to the C or to each other when rising.

When the D takes the burse to the altar during the Creed, he bows to the C in front of the sedilia. The SD rises with the D and faces him until he goes to the altar. Then the SD sits down and puts on his biretta. When the D returns from the altar, the SD rises and faces him until he is ready to sit; the D and SD then bow to each other and sit down.

Whenever the Ministers are about to return to the altar, the D takes the C's biretta with kisses, and the D and SD set the birettas down on the sedilia.

They return to the altar *per longiorem*, bow to the clergy, and genuflect.

The Corporal

The corporal must be carefully handled because fragments of the Host may possibly be on it.

A. *Unfolding*: Remove it from the burse with your right hand and place it on the altar. With your left hand on your breast, take the burse in your right and place it against the gradine on the Gospel side of the altar, with the opening toward the tabernacle (if the design permits). Then, with both hands, unfold the corporal, first to the left, then to the right, then the top, and finally the bottom. The altar card may be placed on the upper edge of the corporal.

B. *Folding*: Reverse the order of unfolding, i.e., fold the bottom first, then the top, then the right, and finally the left. Place your left hand on your breast and get the burse with your right. Place the corporal in the burse with your right hand; leave the burse in the center, open side toward the tabernacle.

Unusual Ceremonies

A. On the feasts of Christmas and the Annunciation, the C, D, and SD must kneel during the singing of the *Et incarnatus est*. They may sit until these words are sung and then kneel, either in front of the sedilia or on the bottom step of the altar. However, the most common custom is for them to remain at the altar till the words are sung and then kneel on the edge of the platform. Afterwards they rise, step up to the altar, genuflect, and go to the sedilia *per breviorē*.

B. During the *Alleluia* versicle, when *Veni, Sancte Spiritus* occurs on Pentecost, during its octave, and in votive Masses of the Holy Ghost, stand on either side of the C at the center after he has blessed the SD. As the *schola* is about to begin the *Veni, Sancte Spiritus*, go down to the top step and kneel on the edge of the platform while the entire verse is sung. Then go up to the platform, genuflect, and go to the sedilia to sit during the Sequence.

C. When the *Adjuva nos* occurs during the Tract in Lent, the SD transfers the Missal to the Gospel side, and the C reads the Gospel as usual. Meanwhile, the D places the *Lectionarium* on the altar. When the C has finished the Gospel, the C, D, and SD stand at the center of the altar. Just before the *Adjuva nos* is sung, they all go down to the top step and kneel on the edge of the platform during the entire verse. They then rise and go up to the platform where the thurible is filled for the Gospel.⁷²

D. When folded chasubles are used:

Folded chasubles replace the dalmatic and tunic on the following days, provided that the Mass *de tempore* is said:⁷³ (1) all days of fasting, except the vigils of Saints, (2) from the beginning of Advent until the vigil of Christmas, exclusive (except *Gaudete* Sunday and the Monday, Tuesday, and Thursday of the same week, when the Mass of the Sunday is repeated), (3)

⁷² Callewaert, p. 163, ft. 12.

⁷³ Cf. *Rub. Gen.*, XIX, 6. The folded chasubles are worn on these days *even if the Blessed Sacrament is exposed* (SRC 3161, 2). In smaller churches (i.e., all churches and oratories except Cathedral, collegiate, and parochial churches) the D and SD need not wear the folded chasubles. In this case they do not wear the dalmatic or tunic, nor does the D use the broad stole. Cf. Fortescue, p. 273.

during Lent, until Good Friday, inclusive (except *Laetare* Sunday and Holy Thursday), (4) *before* Mass on the vigil of Pentecost, during the blessing of candles and procession on the Feast of the Purification, during the blessing of ashes on Ash Wednesday, during the blessing of palms and the procession on Palm Sunday, and during the blessing of the new fire and the singing of the Prophecies on Holy Saturday, but not during the blessing of the Paschal Candle by the D. Exception: the folded chasubles are not worn on the Ember days of Pentecost.

The SD goes to the credence table at the beginning of the last Oration and removes his folded chasuble. He takes the *Lectionarium* there and, turning toward the altar, with the MC at his left, goes to the center for the usual Epistle ceremony. If the *Per Dominum* has not yet been sung, he stops wherever he is and bows at the Holy Name. When he has finished the Epistle and the C has blessed him, he steps to the floor, hands the *Lectionarium* to the MC, and goes to put on his chasuble. Then he changes the book as usual.

As soon as the D has signed himself at the beginning of the C's Gospel, he goes to the credence table, removes his folded chasuble, and puts the broad stole over his left shoulder without kissing it. He takes the *Lectionarium* from the MC and goes, unaccompanied, to the altar.

When he has changed the book after the Ablutions, he goes to the credence table, removes the broad stole, puts on his folded chasuble, and returns to the altar.

E. At certain penitential Masses, after the C's *Oremus*, the D sings *Flectamus genua* and genuflects toward the book. The D genuflects before all others. The SD is the first to rise while he sings *Levate*.

F. After the Postcommunions in Lenten ferial Masses, after the C sings *Oremus*, the D turns *left* and faces the people while he sings *Humiliate capita vestra Deo*. He then turns *right* to face the altar again.

VI. THE DEACON

*Comministri, et cooperatores estis Corporis
et Sanguinis Domini.*

— *Pontificale Romanum: De
Ordinatione Diaconi*

Preparations

Be in the sacristy ten minutes before the ceremony begins. Wash your hands and then vest at the right of the C in amice, alb, cincture, maniple (not used for the *Asperges*), stole, and dalmatic.⁷⁴ Do not put on the dalmatic until the C has put on his chasuble or cope.⁷⁵

At the MC's signal bow to the cross and then to the C. Put on your biretta, turn around, and remain at the vestment case until the procession has filed out of the sacristy. Walk directly in front of the C, or — if there is an *Asperges* — cross behind the C to his right and hold the edge of the cope with your left hand. If customary, take holy water from the MC unless the *Asperges* is to follow; sign yourself after giving it to the C.

If There Is an Asperges

At the foot of the altar remove your biretta and hold it in your left hand; then take the C's biretta with kisses⁷⁶ and hand it, with your own, to the MC at your right. Genuflect on the floor with the C and kneel on the lowest step. Take the sprinkler in your right hand and give it to the C with kisses. Hold the card for the C with your left hand while he intones the *Asperges*. After the intonation place the card on the step in front of you. Recite the *Asperges* and Psalm with the C.

When the C blesses you, bow and sign yourself. Then rise,

⁷⁴ For the prayers said while vesting, cf. pp. 199 ff.

⁷⁵ O'Connell, III, p. 81, ft. 34, cites SRC 3866, 1 as a proof that the D and SD must assist the C to vest, unless the D and SD are canons and there is a contrary custom. However, the wording of the decree does not seem to make it a *condition* that they be canons. Certainly there is a contrary custom. Wapelhorst, p. 176, ft. 3, refers to this decree, saying only that the D and SD must help the C to vest *unless there is a contrary custom*. He adds nothing to the effect that they must be canons.

⁷⁶ Cf. *Principles of Ceremonies*, p. 40.

genuflect on the step, and go at the C's right to the clergy in the sanctuary. Hold the C's cope with your left hand as you accompany him. The clergy in the sanctuary are blessed first, then the student choir beginning with those on the Epistle side.⁷⁷ Genuflect before crossing to the Gospel side. Bow with the C before and after each blessing.

When the choir sings the *Gloria Patri*, stop, turn, and bow toward the altar. Then go to bless the people behind the chancel screen.

After the blessing at the rear of the church, turn with the C and, still at his right, return to the altar, holding the cope. Pick up the card as you genuflect on the step.

After the C has blessed the minor ministers, take the sprinkler with kisses and hand it to the MC. Hold the card with the SD while the C sings the versicles and oration. Then hand the card to the MC, genuflect, bow to the clergy, and go to the sedilia, walking at the left of the C.

At the sedilia put on the maniple. When the C is ready, turn toward him. Then go to the foot of the altar, bow to the clergy, genuflect, and begin the Prayers.

If There Is No Asperges

If the entrance to the sanctuary is from the Gospel side, walk past the center and stand a little to the Epistle side. If the entrance is from the Epistle side, step back just before you reach the center and let the C pass in front of you. Remove your biretta and hold it in your left hand. Then take the C's biretta with kisses and hand both birettas to the MC. Genuflect on the floor and begin the Prayers.

Prayers at the Foot of the Altar

Make the sign of the cross and answer the Prayers with the SD. Bow your head profoundly at the *Gloria Patri* and sign yourself at the *Adjutorium nostrum*. Make a profound head bow toward the C at the *Misereatur*, and a profound body bow during

⁷⁷ This is because, in the Seminary, the clergy sit on the Epistle side; if there are no clergy in the sanctuary, or if there are clergy of equal or higher ranking on the Gospel side, the Gospel side is blessed first. For the manner of blessing the people in parish churches, cf. p. 186, ft. 30.

the *Confiteor*; turn toward the C at the words *et tibi, Pater* and *et te, Pater*. Stay bowed until after the *Misereatur*; then stand erect and bless yourself at the *Indulgentiam*. Make a medium body bow toward the altar for the last four responses.

Incensing

After the Prayers ascend to the platform at the C's right and slightly behind him. Do not bow with the C while he says the *Oramus te*. When the C has kissed the altar, step back from the altar, take the boat from the MC in your left hand, and with your right give the spoon to the C with kisses. Bow slightly⁷⁸ and say *Benedicite, Pater reverende*. Hold the boat close to the thurible.

Take the spoon from the C with kisses and return the boat to the MC. Take the thurible in your right hand and give it to the C with kisses (p. 40). Genuflect with the C before and after he incenses the cross.⁷⁹

During the incensing hold the back of his chasuble near the shoulder with your left hand, even during the genuflections. After the altar has been incensed, stand on the top step, facing the C, and take the thurible. Kiss first the C's hand and then the disk at the top of the chains. Turn right and step down; then turn left and face the C. Incense him with three double swings, bowing your head profoundly before and after. Return the thurible to the T.

Introit

After the incensing go to the top step, to the right of the C and a little behind him, forming a semicircle with him and the SD. Bless yourself and bow to the cross when the C does. Say the *Kyrie* alternately with the C.

At a signal from the MC (immediately after you have responded to the *Kyrie*), turn left and line up with the SD, directly behind the C. Near the end of the sung *Kyrie*, at a signal from the MC, go to the center behind the C.

⁷⁸ *Rit. Cel.*, IV, 4.

⁷⁹ If there are relics, the C genuflects after incensing the cross and incenses the relics on the Gospel side; he then genuflects and incenses those on the Epistle side. Without another genuflection he incenses the Epistle side of the altar, as usual.

N.B. If a sung *Kyrie* is prolonged, you may go to the sedilia (p. 205).

Gloria

At the word *Deo* bow your head profoundly and go to the right of the C. Recite the Gloria with him in a low tone. At *Cum Sancto Spiritu* make the sign of the cross, genuflect, turn right,⁸⁰ and, at the left of the C, go the short way to the sedilia (p. 204). When the choir sings *Cum Sancto Spiritu*, return to the altar *per longiorem*.

Orations and Epistle

Stand behind the C for the *Dominus vobiscum* and during the Orations. Make all the bows. At *Per Dominum nostrum, Jesum Christum* of the last Oration, bow to the cross, and go to the C's right on the top step to point out the Epistle. Turn the pages if necessary; answer *Deo gratias* at the end of the Epistle. When the C has finished reading, step behind him; remain there while the SD moves the Missal to the Gospel side.

N.B. If there be a long Sequence, go to the sedilia without a bow (p. 204). On your return (*per longiorem*), bow, genuflect, and go immediately to the top step a little to the Epistle side.

Gospel

After signing yourself at the beginning of the Gospel, turn left, go down to the floor,⁸¹ and take the *Lectionarium* from the MC, with the opening to the left. Do not lean the book against your breast, but hold it rather high, almost to the height of your eyes.⁸² Lower it whenever you bow.

Go to the center, bow to the clergy, and genuflect. Then ascend to the altar and place the book in the center,⁸³ with the opening

⁸⁰ The D turns his back upon the C because the altar is of higher dignity (p. 30).

⁸¹ This is the method advised by most authors. However, O'Connell, III, p. 97, suggests that the D take the book near the credence table.

⁸² The difference between the way the D holds the book and the way the SD holds it is described by the phrases *supra pectus* (*Rit. Cel.*, VI, 4) and *ante pectus* (*Caer. Ep.*, I, ix, 2; II, viii, 42 and 44).

⁸³ *Ordo Missae*; SRC 4077, 3.

toward the Gospel side. Stand at the front edge of the platform, a little to the right of the center while the C reads the Gospel.⁸⁴

Incensing

Assist with the incense as at the Introit, but do not take the thurible. Return the boat to the MC, turn left, and kneel on the edge of the platform a little to the Epistle side. Make a medium body bow while you say:

Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum, Dominum nostrum. Amen.

Then rise, take the book from the altar, and, turning toward the C, kneel.⁸⁵ Say *Jube, domne, benedicere*. Then, after the C has blessed you, kiss his hand, rise, bow to him, and descend to the right of the SD.

Gospel Movement

Genuflect at the MC's signal, bow to the clergy, turn left toward the SD, and, holding the book as before, walk behind⁸⁶ the SD to the place where the Gospel is sung.⁸⁷ Open the *Lectio-narium* and give it to the SD. With hands joined, sing the *Dominus vobiscum*.

Place your left hand open on the *Lectio-narium* and make a small sign of the cross on the first word of the *text* as you sing *Sequentia*; place your left hand on your breast and sign your

⁸⁴ This is the usual position. However, Callewaert, p. 163, says he may go to the right or left of the C.

⁸⁵ Custom has thus interpreted the rubric of the Missal. Cf. Mueller, p. 179.

⁸⁶ *Rit. Cel.*, VI, 5, says that the D walks at the right of the SD. *Caer. Ep.*, II, viii, 44, has the D following the SD. Since there is this conflict, and one is, therefore, free to follow either of the two, we have chosen the way given in the text because it avoids a very awkward movement in which the SD must cross behind the D to get at his left. Rubricists are about evenly divided.

⁸⁷ There is a widespread custom of having the D sing the Gospel facing partly toward the people. According to the interpretation of rubricists, however, he should face directly toward the side wall. Even those ceremony books published in this country make no allowance for this custom. It seems excluded, moreover, by *Caer. Ep.*, II, viii, 44. Cf. O'Connell, III, p. 100.

forehead at the words *sancti Evangelii*; say nothing as you sign your closed lips and make the sign of the cross on your breast at *secundum*. Then join your hands and sing the name of the Evangelist (p. 32).

Then step back, take the thurible from the MC, and incense the book with three double swings—one to the center, one to the left, and one to the right, bowing before and after. Return the thurible to the MC, join your hands, and sing the Gospel. Make any required bows and genuflections toward the *Lectionarium*.

At the end of the Gospel point out the first word of the text to the SD, step to the left, and turn right to face the C at the altar. Then take the thurible from the T at your right. After the C has kissed the book, incense him from where you are standing.⁸⁸ Return the thurible to the T, go to your place behind the C at the center of the altar, genuflect with the SD, and stand there for the intonation of the Creed.

N.B. The Gospel may be sung at an ambo or lectern if it is the custom of the place.⁸⁹ If such is the arrangement, place the book on the ambo or lectern and sing the Gospel with hands joined. Do not rest your hands on the book, nor on the ambo or lectern. At the end of the Gospel, pick up the book and hand it to the SD at your right.

Sermon

After incensing the C, go at once to his right at the altar, genuflect there, and go to the sedilia *per brevior* (p. 204). When the sermon is over, return to the altar.

Creed

Bow your head profoundly at *Deum* and go to the C's right without genuflecting. Recite the Creed with the C and make the usual bows. Genuflect at the *Et incarnatus est*. Bless your-

⁸⁸ This is the customary way in the United States. It is supported by Martinucci, II, p. 50; LeVavasseur-Haegy, II, p. 666; Mueller, p. 181, and the *Baltimore Ceremonial*, p. 173. On the other hand, many other authors say that the D should come to the altar and incense the C from there.

⁸⁹ *Caer. Ep.*, II, viii, 40 and 45.

self at *Et vitam venturi saeculi*, genuflect, and go to the sedilia (p. 205).

At *Crucifixus* rise with the SD, place your biretta on the seat, step down from the platform of the sedilia, and take the burse from the MC. Turn left and stand in front of the C. Bow to him and, turning left toward the altar, go to the center. Carry the burse in a horizontal position at the height of your face. Lower it to your breast when bowing. At the center bow to the clergy, genuflect, and ascend to the altar. Unfold the corporal (p. 205).

Then genuflect at the center with hands joined, turn right, and descend the short way to the sedilia. Take your biretta from the 1A, bow to the SD, sit, and put on your biretta (p. 205). Return to the altar at the *Et exspecto*.

Offertory

At *Oremus* bow and go to the right of the C. When the SD comes to the altar, assist him to remove the humeral veil from the top of the chalice, holding the base of the chalice with your left hand and the pall with your right. If the SD brings the burse — at a Mass in which there is no Creed — take the burse, remove the corporal, etc. (p. 205). If small hosts are to be consecrated, place the ciboria at the rear of the corporal and uncover them. Lay the covers *outside* the corporal.

Then take the pall from the chalice and place it on the corporal against the altar card. With both hands, using the thumb and forefinger of each hand, give the paten to the C with kisses. When the C has offered the host, cover the ciboria,⁹⁰ but do not veil them.

After the SD has purified the chalice, take it with your left hand at the node, holding the folded purificator against the node with your left thumb.

With your right hand take the wine cruet from the SD and, holding the chalice a little inclined toward the C, pour wine

⁹⁰ *Caer. Ep.*, II, xxix, 2, says that the D elevates the ciborium while the C is offering the host. However, some rubricists do not consider this direction of the *Caeremoniale* to be preceptive. Callewaert merely says that the D may elevate the ciborium, and Mueller makes reference to it only in a footnote, omitting it from the text.

into the chalice until the C signals to stop. Then give the wine cruet to the SD and wait until he pours the water. Wipe the side of the cup with the purificator folded around the index finger of your right hand.⁹¹ In doing this be careful not to raise your right arm so high as to appear awkward.

Then fold the purificator in half and place it to the right of the corporal, with the ends of the purificator toward the gradine. Take the chalice with your right hand at the cup and your left under the base. Holding the chalice erect, with the cross on the base facing the front (p. 82, ft. 65), give it to the C, kissing the base of the chalice and the C's right hand. Now, as also when giving the paten, let your left arm pass under the C's right.

During the *Offerimus* hold the base of the chalice with your right hand, your left on your breast. With your eyes raised to the cross, recite the *Offerimus* with the C:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinae majestatis tuae, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

When he has placed the chalice on the corporal, cover it with the pall.⁹² Then, taking the paten in the palm of your left hand, wipe it with the purificator⁹³ and give it to the SD.

Incensing

After the SD has gone down from the altar, take the boat from the MC, minister the incense, and give the thurible to the C as before the Introit. During the incensing of the *oblata*, place the index and middle fingers of your right hand on the base of the chalice,⁹⁴ and hold the back of the C's chasuble with your left hand.

When the C has incensed the *oblata*, still holding the chasuble

⁹¹ Cf. SRC 2572, 14.

⁹² The C signals to cover or uncover the chalice by placing his left hand at the base.

⁹³ The rubrics make no mention of this, but it is usually done.

⁹⁴ *Rit. Cel.*, VII, 10.

with your left hand, set the chalice in the upper right hand corner of the corporal.⁹⁵ Then genuflect with the C.⁹⁶

When he has incensed the cross, move the chalice back to the center before genuflecting. If there are relics on the altar, they are incensed next. Those on the Gospel side are incensed before those on the Epistle side. Genuflect again after incensing those on the Gospel side. After the altar has been incensed, stand on the top step at the Epistle side and take the thurible from the C with kisses; then turn right, go down to the floor, and incense the C with three double swings, bowing to him before and after.

Accompany the T to the center of the sanctuary, genuflect on the floor behind the SD, and go at the right of the T to incense the clergy in the sanctuary. Incense first those of higher rank and, if there are clergy on both sides of the sanctuary, complete one side before incensing the other. Bow before and after each incensing; if you incense persons individually, incense them with double swings; if you incense them as a group, use single swings (p. 45).

With the T still at your left, go to incense the student choir. The Epistle side is incensed first, unless clergy of equal or higher rank are on the Gospel side of the sanctuary, or unless there are no clergy on the Epistle side.⁹⁷ Make one bow to all before and after and incense with three single swings, one to the center, one to the left, and one to the right.

Then genuflect and incense the Gospel side in the same way. Return to the sanctuary with the T. Genuflect on the floor of the sanctuary⁹⁸ immediately behind the SD. Go to the Epistle side near the steps and turn toward the SD. Incense him with two

⁹⁵ *Ibid.*

⁹⁶ Formerly, the D was told to say the *Dirigatur* with the C. This was apparently a local custom without foundation. Of the eleven rubricists consulted (four of whose books are printed in the United States), only one mentions it, and he mentions it to exclude it. Some implicitly exclude it by not mentioning it when they enumerate the prayers the D says with the C. Cf. Vismara, II, p. 132, ft. 1.

⁹⁷ In the Seminary there are generally clergy in the sanctuary on the Epistle side, but none on the Gospel side because of the Archbishop's throne. Cf. ft. 77.

⁹⁸ O'Connell, III, p. 117.

double swings.⁹⁹ Then give the thurible to the T, ascend to your place behind the C, and turn right¹ toward the T. Bow before and after being incensed.

Say the *Suscipiat* if you are back in time and have been incensed. If not, the SD will say it.

Sanctus

Near the end of the Preface, at a signal from the MC, go to the C's right without genuflecting and recite the *Sanctus* with him, bowing your head profoundly. Stand erect during the *Benedictus* and make the sign of the cross. Then turn left, descend to the top step, genuflect behind the C, and go to his left to assist at the Missal, pointing out the text and turning the pages.

For the *Memento* step back a little from the Missal. After the *Memento* step up and remain at the Missal until the *Quam oblationem*. Then turn right and go down to the top step behind the C. Genuflect and stand a little to the right of the center on the top step.

If small hosts are to be consecrated, genuflect in the center and go to the right of the C at the *Quam oblationem*. Holding each ciborium at the base with your left hand, remove the cover and place it outside the corporal. Then go down to the top step, a little to the Epistle side.

Consecration

When the C bows over the altar for the words of consecration, kneel on the edge of the platform. When the C genuflects, make a profound head bow. During the elevation of the Host, lift the edge of the chasuble slightly with your left hand. Let go of the chasuble *before* the C genuflects and repeat the bow. Then rise without a genuflection (p. 202), cover the ciboria, and uncover the chalice.

After placing the pall against the altar card, kneel as before. Bow when the C genuflects and hold the chasuble during the

⁹⁹ If the C begins the Preface before you have completed the incensing, continue the incensing, but stop and bow toward the altar during the *Gratias agamus*.

¹ No genuflection is necessary since the D has not come from an *outside* point. He has already genuflected behind the SD *ratione accessus* (p. 39).

elevation. When the C sets the chalice down, rise without a genuflection, and place the pall on the chalice. Then genuflect with the C.

End of the Canon

Without another genuflection, go behind the C to his left and genuflect there. Assist the C at the Missal as before.² At the *Memento* step back a little from the book. Do not strike your breast at the *Nobis quoque peccatoribus*.

At *Per quem haec omnia* genuflect and go to the C's right (p. 202, ft. 67). Uncover the chalice after the words *praestas nobis* and genuflect with the C. As the C makes the signs of the cross with the Host, place your right hand on the base of the chalice.³ After the C brushes the fragments from his fingers, place the pall on the chalice. Genuflect with the C.

Pater Noster

At *Oremus* bow to the Blessed Sacrament. At *audemus dicere*,⁴ at a signal from the MC, genuflect, turn left, and stand on the top step behind the C. At the words *dimitte nobis* genuflect with the SD and go up to the C's right. Take the paten from the SD with your right hand, transfer it to the left, and wipe it with the purificator. Place the purificator on the altar, about midway between the corporal and the edge of the altar at the Epistle side.

Then take the paten in your right hand and hold it upright on the altar, concave side toward the center. When the C places his hand on it, kiss the paten and his hand. Uncover the chalice at the signal from the C and genuflect with him. When he has dropped the piece of Host into the chalice and has rubbed his thumbs and forefingers together over the chalice, replace the pall and genuflect.

Agnus Dei

Recite the *Agnus Dei* with the C, striking your breast at

² In assisting the C at the Missal, whether on the Epistle side or at the center, always turn pages with the hand farther from the C, but indicate places in the Missal with your *right* hand.

³ *Caer. Ep.* I, ix, 5.

⁴ The D should not leave *before* this time. Cf. *Rit. Cel.*, IX, 4.

miserere nobis and *dona nobis pacem*. Then, without genuflecting (p. 202), turn left and kneel on the edge of the platform at the C's right during the first *Domine, Jesu Christe* prayer. Do not bow.

When the C has finished the prayer, stand, go up to his right, and with hands joined kiss the altar with him. Receive the *Pax* (p. 41). Then genuflect, turn left, and descend to the SD's right to give him the *Pax*.

After giving the *Pax* to the SD, genuflect with him.⁵ Go to the C's left and stand at the Missal, but do not genuflect until you genuflect with the C before the *Panem caelestem accipiam*. Bow your head profoundly, but do not strike your breast when the C says *Domine, non sum dignus*. When the C receives the Host, step back and again bow your head profoundly. When the SD uncovers the chalice, genuflect with the C; then move back and bow as before while he consumes the Precious Blood.

Distribution of Communion

After the SD has placed the pall on the chalice, change places with him, genuflecting both before and after if the Blessed Sacrament is on the altar.⁶ Otherwise, genuflect in the center only.

If the ciboria are in the tabernacle, move the card from in front, open the door, and genuflect with the C.⁷ Take out the ciboria, place them on the corporal, and close the door. Remove the veils and covers from the ciboria, placing the covers near the edge of the corporal, and the veils outside the corporal. Then genuflect with the C and SD.

⁵ Some authors omit this genuflection, but have the D genuflect after he goes up to the platform, thus applying the rule for a complete movement from one side of the altar to the other (p. 202). Since, however, the *Pax* interrupts his moving from one side to the other, it seems better that he should genuflect on the bottom step (*locus a quo*) before ascending to the platform, and then omit the genuflection on the platform. Cf. O'Connell, III, p. 126; Callewaert, p. 181.

⁶ If the ciboria are on the altar, the D and SD may wait with their second genuflection until the D has uncovered them. This is to avoid two genuflections in rapid succession (O'Connell, III, p. 128). Cf. p. 202, ft. 67.

⁷ If there is one ciborium on the altar and one in the tabernacle, it is not necessary to genuflect on opening the tabernacle, since the Blessed Sacrament is already on the altar (p. 72). In this case given, the D and SD should genuflect immediately after they have changed places, and not wait until after the D has uncovered the ciboria.

Go to the Epistle side and stand on the top step, facing the C. Make a medium body bow and recite *aloud* (or sing)⁸ the *Confiteor*, striking your breast at *mea culpa*, etc. Remain bowed for the *Misereatur*; stand erect at *Indulgentiam* and make the sign of the cross. Answer *Amen* to both prayers.

Then, if you are to receive Holy Communion, go without a genuflection to kneel on the edge of the platform at the front. If the SD will also receive, kneel at his right. When you have received, walk along the top step and go to the right of the C, i.e., to the Gospel side. Take the paten from the altar and hold it in your right hand as you assist the C.

If you will not receive Holy Communion, genuflect after you have answered *Amen* to the *Indulgentiam* and go at once to the left of the C as he faces the altar, i.e., to the Gospel side. Genuflect with him, take the paten, and turn right to face the people when the C turns to say *Ecce, Agnus Dei*, etc.

Remain at the C's right⁹ during the distribution of Communion, both at the altar and at the edge of the sanctuary. When you return to the altar, cross behind the C so that you will stay at his right. Set the paten on the corporal, genuflect, and cover and veil the ciboria. Open the tabernacle door, put in the ciboria, genuflect with the C and SD, and close the door. After replacing the card, change places with the SD, genuflecting behind the C.

Ablutions

While the SD ministers the first ablution, open the Missal at the *Communio*. After the Ablutions, when the SD places the purificator on the C's fingers, take the Missal-stand and change places with the SD, genuflecting in the center. Place the Missal-

⁸ The *Confiteor* may be sung by the D or said in a loud tone (SRC 4104, 2).

It is sung, however, in a Pontifical Mass (*Caer. Ep.*, I, ix, 6; II, xxix, 3).

In a Requiem Mass it is never sung. The D and SD do *not* make a profound body bow at this time, but only a medium bow. The rubric *Caer. Ep.*, II, xxix, 3, says *aliquantulum inclinatus*. Cf. O'Connell, III, p. 129.

⁹ The position of the D during the distribution of Communion is disputed. Callewaert, for example, holds that the D should walk at the left of the C; some have the D and SD remain at the altar. For a discussion on this point, cf. O'Connell, III, p. 130, ft. 23.

stand on the Epistle corner, turn left, and step down directly to the top step.

Stand behind the C for the *Communio*. Accompany the C to the center for the *Dominus vobiscum*; then return to the Epistle side for the Postcommunions. Make all the bows. After the last Postcommunion return to the center with the C.

Ite, Missa Est

After the C sings *Dominus vobiscum*, turn right at the center of the altar, face the congregation directly in front of the C, and sing *Ite, Missa est*. Then turn left back to the altar, go a little to the Epistle side, and stand there during the singing of *Deo gratias*. If you are to sing *Benedicamus Domino*, sing it facing the altar.

Kneel on the edge of the platform¹⁰ as the C begins *Benedicat vos*, etc. Bow for the Blessing, sign yourself, and answer *Amen*.

Last Gospel

Stand after the Blessing; remain on the top step a little to the Epistle side until the C has finished the Last Gospel. Genuflect at *Et Verbum caro factum est*. When the C comes to the center of the altar, go up to his right, and remain there until the recessional is over.

At a signal from the MC, bow¹¹ to the cross, turn left, and descend to the floor. Genuflect on the floor, take the birettas from the MC, and give the C his biretta with kisses. Then put on your own, turn right, and precede the C to the sacristy.

In the sacristy stop at the right of the C and take off your biretta. Bow to the cross¹² and to the C. Then divest at the right of the C.

SOLEMN MASS CORAM SANCTISSIMO

This Mass is the same as the ordinary Solemn Mass, with the following exceptions:

1. Follow the rules for genuflecting *coram Sanctissimo* (p. 127).

¹⁰ SRC 3002, 1.

¹¹ O'Connell says the D and SD should *genuflect* since the reverence is in *actu functionis*. He is almost alone in holding this.

¹² SRC 2515, 7.

2. Omit all kisses except of the C's hand before the Gospel, of the paten and chalice, as well as the C's hand, at the Offertory, and of the paten and C's hand at the *Libera nos*.

3. Genuflect after the C has blessed you before the Gospel.

4. Genuflect before and after being incensed, and before and after singing *Ite, Missa est*.

5. In moving the Missal, genuflect before taking it from the altar and after placing it on the other side of the altar, but do not genuflect in the center.

6. Incense the C with only two double swings.

DEACON ADMINISTERING HOLY COMMUNION

A Deacon may administer Holy Communion with the permission of the Ordinary or pastor, but there must be a grave reason for permitting him to do so.¹³ In case of necessity, permission can be presumed.

When a Deacon administers Holy Communion outside of Mass, he wears a Deacon stole, but follows *all* the rubrics observed by a priest in giving Communion outside of Mass;¹⁴ the blessing is not excluded.¹⁵

If a Deacon helps with the distribution of Communion during Mass, he assists in the same manner as a priest.

VII. THE SUBDEACON

Adepturi, filii dilectissimi, officium Subdiaconatus, sedulo attendite, quale ministerium vobis traditur. Videte cujus ministerium vobis traditur; ideo vos admoneo, ut ita vos exhibeatis, ut Deo placere possitis.

— *Pontificale Romanum: De Ordinatione Subdiaconi*

Preparations

Be in the sacristy ten minutes before the ceremony begins. Wash your hands. Then vest at the left of the C in amice, alb,

¹³ CJC 845.

¹⁴ *Rit. Rom.*, IX, ii, 10.

¹⁵ Reply of the Code Commission, July 13, 1930. Cf. *Canon Law Digest*, I, p. 404.

cincture, maniple (not used for the *Asperges*), and tunic. Do not put on the tunic until the C has put on his chasuble or cope.

If There Is an *Asperges*

At the MC's signal bow to the cross and to the C. Put on your biretta, turn around, and remain at the vestment case, at the right of the C, until the procession files out. When the C moves away from the vestment case, cross behind both him and the D. Walk at the C's left and hold the edge of his cope with your right hand.

At the foot of the altar remove your biretta and genuflect on the floor. Kneel on the step and put down your biretta. Hold the card with the D.¹⁶ Recite the *Asperges* and Psalm with the C. When the C rises and blesses you, bow, make the sign of the cross, and stand. Genuflect on the step and, remaining at the C's left, hold his cope with your right hand as you accompany him for the blessing of the choir. The order for the blessing is:¹⁷

1. The clergy in the sanctuary
2. The Epistle side of the choir¹⁸ (genuflection)
3. The Gospel side of the choir
4. The people at the rear of the church.

Bow with the C before and after each blessing. Bow toward the altar when the *Gloria Patri* is sung. After the blessing at the rear of the church, turn right and, remaining at the C's left, return to the altar, still holding the cope.

Genuflect and stand while the C blesses the minor ministers. Then hold the card with the D while the C sings the versicles and oration. When the C has finished, genuflect, bow to the clergy, and go to the sedilia at the right of the C, holding the cope. At the sedilia put on the maniple. When the C is ready, turn toward him, and, at a signal from the MC, go to the altar. Bow to the clergy, genuflect, and begin the Prayers.

¹⁶ *Caer. Ep.*, II, xxxi, 3.

¹⁷ For the manner of blessing the people in parish churches, cf. p. 186, ft. 30.

¹⁸ The Epistle side is blessed first because, in the Seminary, the superior clergy sit there. Ordinarily, however, the clergy of higher rank are on the Gospel side. Cf. SRC 3059, 25.

If There Is No Asperges

At the MC's signal bow to the cross and to the C. Put on your biretta, turn around, and remain at the vestment case at the right of the C while the procession files out. Walk directly in front of the D. If customary, take holy water from the MC.

If the entrance to the sanctuary is from the Gospel side, step back just before you reach the center, and let the C and D pass in front of you. If it is from the Epistle side, walk past the center and stand a little to the Gospel side. Remove your biretta and place it on the step as you genuflect on the floor. Then begin the Prayers.

Prayers at the Foot of the Altar

Bless yourself and make the responses with the D. Bow your head profoundly at *Gloria Patri*; sign yourself at *Adjutorium*. Bow your head profoundly toward the C at the *Misereatur* and bow your body profoundly at the *Confiteor*. Turn toward the C at the words *et tibi, Pater* and *et te, Pater*. Remain bowed until after the *Misereatur*; stand erect and bless yourself at the *Indulgentiam*. Make a medium body bow toward the altar for the last four responses.

Incensing

After the Prayers ascend to the platform at the C's left and slightly behind him. After the C has kissed the altar, step to his right and face the T as incense is put in the thurible. When the C turns back to the altar, step back to his left. Genuflect with the C and D. Hold the edge of the C's chasuble at the shoulder with your right hand during the entire incensing (even during the genuflections).

As the C incenses the Epistle side of the altar with the last stroke of the thurible, pass behind him, descend the side steps to the floor, and stand at the D's left while he incenses the C. Make a profound¹⁹ head bow before and after the incensing.

¹⁹ O'Connell, III, p. 88; Mueller, p. 161; Wapelhorst, p. 179. Cf. also *Caer. Ep.*, II, iii, 11.

Introit

Stand on the floor, behind and to the right of the D.²⁰ Sign yourself with the C as he begins the Introit and bow at the *Gloria Patri*. Make the responses to the *Kyrie* with the D and MC. At a signal from the MC, immediately after you have responded to the *Kyrie*,²¹ line up behind the C and D. Near the end of the sung *Kyrie*, at a signal from the MC, go to the center with the C and D.

N.B. If the sung *Kyrie* is prolonged, you may sit during it (p. 205).

Gloria

At *Deo* bow your head profoundly; then go to the C's left, and recite the *Gloria* with the C and D in a low tone. Make all the bows and sign yourself at *Cum Sancto Spiritu*. Genuflect and, at the right of the C, go to the sedilia *per brevior* (p. 204). At *Cum Sancto Spiritu* stand, go at the left of the C to the center, bow to the clergy, genuflect, and line up behind the D.²² After the C has sung *Dominus vobiscum*, go to the Epistle side for the Orations.

Orations

Make all the bows. During the last Oration take the *Lectio-narium* from the MC. Hold it with both hands at the bottom, the upper edge resting against your breast, the opening toward the left. Wait in your place behind the D and bow at *Per Dominum nostrum Jesum Christum* of the last Oration. Then let the MC pass to your left as you go to the center. Genuflect

²⁰ The rubric is very clear in placing the SD at the right of the D, and the D at the right of the C. Thus, the three form a kind of semicircle. *Rit. Cel.*, IV, 7: "Deinde Celebrans, Diacono a dexteris ejus, Subdiacono a dexteris Diaconi stantibus in cornu Epistolae, legit Introitum et *Kyrie, eleison*." Callewaert, p. 157, ft. 15, says that the purpose of this semicircular formation is that the D and SD may hear the C as he reads the Introit and says the *Kyrie*.

²¹ Callewaert, p. 157.

²² *Rit. Cel.*, IV, 7.

on the step, bow to the clergy, and move a few paces back from the step²³ in line with the C.

Epistle

Do not begin the Epistle until the choir has been seated. The MC may help you hold the book.²⁴ Bow or genuflect if the rubrics call for it. When you have finished, close the book and hold it as before. Go to the center with the MC at your left.

Genuflect at the center, bow to the clergy, and go around to the side steps. If the C has finished reading (and he generally has), go up to the top step and kneel²⁵ on the edge of the platform.²⁶ Kiss the C's hand and wait for the blessing. Stand, turn toward the altar, and, remaining on the top step, hand the book to the MC. Turn toward the altar and change the book as when serving at Low Mass.

N.B. 1. The Epistle may be sung at an ambo or lectern, facing the people, if such is the custom of the place.²⁷ If this custom is followed, there are no changes in the bows and genuflections. Place the book on the ambo or lectern and rest your hands on the lower edge of the pages while singing the Epistle.

2. If there is a Sequence, wait until the C has finished reading it before you ascend for the blessing. When you have returned the book to the MC, go behind the D. Then, at the right of the C, go to the sedilia to sit during the singing of the Sequence (p. 204). When you have returned to the altar *per longiorem*, bow, genuflect, and cross behind the C to his right as you go up diagonally to change the Missal.

²³ Cf. Mueller, p. 164, and O'Connell, III, p. 94, ft. 30. Some authors direct that the Epistle be sung at the foot of the steps; but since the Epistle, like the Gospel, is sung for the instruction of the faithful, it seems better to indicate this by singing it also at a little distance from the altar.

²⁴ According to *Caer. Ep.*, II, viii, 40, the SD is to hold the book. Yet this does not forbid the MC to help him, especially if the book is large. Cf. Mueller, p. 164.

²⁵ SRC 3491, 7.

²⁶ SRC 4077, 5.

²⁷ *Caer. Ep.*, II, viii, 40.

Gospel

Make the necessary responses while standing on the top step at the Gospel side. After the C has finished reading the Gospel, step up to the platform, pick up the Missal, and move it to the center, a little to the left of the corporal, and at an angle of about forty-five degrees with the tabernacle.

Incensing

Proceed as when filling the thurible before the Introit, but do not return to the C's left. Wait till the D has returned the boat to the T. Then turn toward him, descend to the floor, and stand a little to the left of the center.

Gospel Movement

At a signal from the MC, genuflect, bow to the clergy, and turn right toward the D. Follow the MC and T and precede the D to the place where the Gospel is to be sung. Step between the AA and, turning left toward the people, face the D so that your back will be directly toward the wall (p. 212, ft. 87). Then, when the D has opened the *Lectionarium* and given it to you, hold it with both hands at the bottom and rest the top on your forehead. Make no bows or genuflections during the Gospel.

When the D has finished singing the Gospel, lower the book to your left shoulder, watch as he points out the first words of the Gospel text, and then go directly to the C without a genuflection at the center.²⁸ Point out the first word of the text and hold the book so that the C can kiss it. Close the book, bow to the C, and turning left, descend to the floor. Give the book to the MC. Face the Gospel side²⁹ while the C is being incensed. As the D comes to the center and ascends to his place, step behind him and genuflect with him.

²⁸ *Caer. Ep.*, I, x, 4; II, viii, 46. The genuflection is omitted even in the presence of the Blessed Sacrament exposed, because of the dignity of the *Lectionarium* which contains the words of Christ.

²⁹ Rubricists disagree about the way the SD should face during the incensing. Wapelhorst, p. 186, and Martinucci, I, p. 199, favor the direction given in the text. Some say that the SD should face the C, and LeVasseur-Haegy has the SD facing the D.

- N.B. 1. If the Gospel is sung at an ambo, stand at the right of the D. Hand him the thurible, turn the pages, etc. At the end take the book from him and bring it to the altar.
2. If the Gospel is sung at a lectern, stand behind it, facing the D, with your hands on the book.³⁰ At the end step to the D's right, take the book from him, and bring it to the altar.

Sermon

If there is a sermon, do not genuflect at the center after the C has been incensed. Let the D pass in front of you to the C's right and then go up to the C's left; genuflect with the C and D on the platform. Go to the sedilia *per brevior* (p. 204).

Creed

As the C intones the Creed, bow your head profoundly at the word *Deum*. Go up to the C's left and recite the Creed in a low tone, making the usual bows. Genuflect with the C at the *Et incarnatus est* and make the sign of the cross at *Et vitam venturi saeculi*. Then genuflect and go to the sedilia *per brevior*.

When the D rises to take the burse to the altar, stand and turn toward him. Wait until he bows to the C and then sit.³¹ When the D returns, stand and bow to him before sitting down again (p. 205). At *Et vitam venturi saeculi* return to the altar.

Offertory

Bow at the *Oremus*, genuflect, and go to the credence table. Stand with your back to the people³² while the MC places the humeral veil on your shoulders.³³ Take the chalice with your left hand at the node and place your right hand, covered with the humeral veil, on top of the chalice. Holding the chalice in this manner, carry it to the altar *per brevior*.

³⁰ SRC 2425, 3.

³¹ Some authors say that the SD may stand until the D comes back.

³² De Carpo-Moretti, p. 262.

³³ According to *Caer. Ep.*, I, x, 5, the humeral veil should hang down farther on the right side than on the left. In practice, this is rarely observed.

N.B. If the Creed was not sung, bring the burse to the altar on top of the chalice.

Place the chalice on the altar, a little to the right of the D. Still holding the chalice at the node with your left hand, arch the fingers of your right hand which are resting on the pall so that the D can place his fingers under yours and on the pall. Then lift off the humeral veil and let it hang on the side. If small hosts are to be consecrated, move the ciboria along the altar to the D. Place the veils near the gradine, out of the way.

After the D has taken the paten, wipe out the chalice (p. 82). With the cross at the base facing you, hold the end of the purificator against the right side of the node with your left thumb, and take the purificator out of the cup so that it falls to the right of the chalice across the thumb of your left hand. Then place your right hand at the node, instead of your left, and hand the chalice to the D.

Take the cruets from the A and hand the wine cruet to the D with your right hand. Take it back with your left hand. Then hold the water cruet for the C to bless, bow slightly, and say *Benedicite, Pater reverende*. Pour a few drops of water into the chalice.³⁴ Then hand the cruets to the A.

After the offering of the chalice, place your right hand in the pocket of the humeral veil, with only the thumb outside. When the D has polished the paten, receive it from him into the pocket of the veil so that the back of the paten rests against the palm of your right hand and is held in place through the lining by the thumb of the same hand. If there is no pocket, wrap the veil securely around the paten, so that none of the lining is visible. Holding the paten against your left shoulder, descend the steps to the center and genuflect.³⁵ Then hold the paten in front of your face, supporting your right elbow with your left hand.

N.B. Whenever you are performing any action, e.g., ascending or descending steps, saying a prayer, kneeling, or bowing, hold the paten against your left shoulder.

If the D has not yet been incensed when the C says *Orate*,

³⁴ Cf. p. 82, ft. 68.

³⁵ SRC 4027, 2 and 3.

fratres, lower the paten to your left shoulder and say the *Suscipiat*, without bowing. When the D is ready to incense you, turn right, lower the paten, and bow to him before and after.

Sanctus

Near the end of the Preface, at a signal from the MC, ascend to the C's left without a genuflection. Bow your head profoundly as you recite the *Sanctus* with the C and D. Do not sign yourself at the *Benedictus*. Then, without a genuflection, return to your place in the center at the foot of the steps.

Consecration

Kneel on the bottom step when the D kneels. Make a profound head bow before and after each elevation as the C genuflects. Stand when the C and D have genuflected after the elevation of the chalice.

Pater Noster

At the words *dimitte nobis* of the *Pater noster*, at a signal from the MC, genuflect with the D and ascend to the platform at his right. Assist him in taking the paten, untie the ribbons, and hand the veil to the A. Then genuflect and descend the steps to the center (p. 202).

Pax Domini

As the C sings these words, genuflect at a signal from the MC and go up to the C's left. Genuflect with the C, D, and MC when the D has replaced the pall on the chalice. Bow and strike your breast at the *Agnus Dei*. After the *Agnus Dei* genuflect, descend the front steps to the floor at the center, and stand there.

Receive the *Pax* from the D (p. 41). Genuflect with him and then give it to the clergy, to those of higher rank first.³⁶ If the clergy on both sides are of equal rank, give the *Pax* to those on the Gospel side first. Return to the center, genuflect, and give the *Pax* to the MC.

If you have to wait while the bell is rung at the C's *Domine*,

³⁶ If there are no clergy, after receiving the *Pax* from the D, give it to the MC without genuflecting first. Then genuflect and go to the C's right.

non sum dignus, or while the C is consuming the Host, bow your head profoundly. Then genuflect and ascend to the C's right. Otherwise, genuflect after giving the *Pax* to the MC and ascend to the C's right at once.

Genuflect with the C and D after the third Communion prayer. Step back a little and bow your head profoundly³⁷ as the C receives the Sacred Host. At a signal from the C, remove the pall³⁸ and again move back a little; bow as he receives the Precious Blood.

Communion

If Communion is to be distributed, cover the chalice and change places with the D, genuflecting before and after³⁹ if the Blessed Sacrament is on the altar. Otherwise, genuflect at the center only.

When the D uncovers the ciboria, genuflect, go to the top step on the Gospel side, and face the D. Make a medium body bow during the *Confiteor*, but do not recite it. Stay bowed for the C's *Misereatur*. Straighten up and sign yourself at the *Indulgentiam*. Answer *Amen* to both prayers.

Then, if you are to receive Holy Communion, go without a genuflection to kneel on the edge of the platform at the front. If the D also will receive, kneel at his left. After you have received, rise and move down one step. The D will cross in front of you on the top step. Then move up again and walk along the top step to the left of the C, i.e., to the Epistle side. Keep your hands joined and remain at the left of the C during the distribution of Communion.

³⁷ Some say a profound body bow, but this seems too low.

³⁸ The C signals for you to cover or uncover the chalice by placing his left hand at the base.

³⁹ If the Blessed Sacrament is on the altar, and the D and SD are to genuflect before and after changing places, they may wait with their second genuflection until after the D has uncovered the ciboria. This is to avoid two genuflections in rapid succession. Cf. O'Connell, III, p. 128. If, however, there is one ciborium on the corporal and the other is to be taken from the tabernacle, the D and SD genuflect again immediately after they have changed places, and do not wait until after the D has uncovered the ciboria. In the latter case, it is not necessary to genuflect again on opening the tabernacle since the Blessed Sacrament is already on the *mensa* (p. 72). In practice, however, the D and SD should do as the C does.

If you will not receive Holy Communion, genuflect after you have answered *Amen* to the *Indulgentiam* and go at once to the right of the C as he faces the altar, i.e., to the Epistle side. Genuflect with him and turn left to face the people when the C turns to say *Ecce, Agnus Dei*, etc.

Remain at the C's left during the distribution of Communion, at the altar and at the edge of the sanctuary. As the C turns back to the altar, cross behind him to his left and go up to the platform. Genuflect after the C places the ciborium on the altar, and again just before the D closes the tabernacle door. When the D has replaced the altar card, change places with him, genuflecting in the center.

Ablutions and Postcommunions

Uncover the chalice and take the cruets from the A. Minister the ablutions as at Low Mass. Return the cruets to the A and place the purificator opened to its full length on the C's fingers.⁴⁰

Change places at once with the D, genuflecting in the center. If there is a ciborium to be purified, dry it first and place it off the corporal to the right. Then dry the chalice (p. 104) and set it outside the corporal to the Gospel side. Place the purificator, paten, and pall on the chalice. Fold the corporal (p. 205) and place it in the burse. Then cover the chalice and put the burse on top.⁴¹

Turn the chalice so that the part not covered by the veil faces toward you. Place your left hand at the node of the chalice and your right hand on top of the burse, and carry it to the credence table. Do not bow to the cross before coming down, but genuflect on the bottom step at the center.

Stand behind the C and D at the Epistle side for the Postcommunion. Make all the bows as at the Collects.

If the C and D are already at the center when you return from the credence table, genuflect when you get behind them.

⁴⁰ This is not prescribed by any rubric, but it is customary.

⁴¹ If the C should come to the center while you are building up the chalice, step off to the side.

Blessing and Last Gospel

If the D sings *Benedicamus Domino*, answer *Deo gratias* when the C has repeated *Benedicamus Domino* in a subdued tone. After the *Ite, Missa est* (or *Benedicamus Domino*), go up to the top step, a little to the Gospel side. When the choir has responded, kneel for the Blessing. Then stand, go around on the top step to the Gospel corner, and hold the card with both hands during the Last Gospel. Make the responses, but do not make the small signs of the cross on your forehead, lips, and breast. Do not genuflect during the Last Gospel.

N.B. If the Last Gospel is proper, change the book after the *Ite, Missa est* (or *Benedicamus Domino*). Go up to the altar and come down from it *per breviorē*. When you have placed the book on the altar, come around on the top step to a position a little to the left of the center and kneel on the edge of the platform for the Blessing.

After the Last Gospel replace the card or, if the Missal is used, step up and close it with the opening toward the tabernacle. Come to the left of the C on the platform at the center. At a signal from the MC bow and descend to the floor. Genuflect on the floor, pick up your biretta, and put it on. Go to the sacristy, just behind the MC, but in front of the D.

In the sacristy remove your biretta, and bow to the cross and then to the C. Divest at the left of the C.

SOLEMN MASS CORAM SANCTISSIMO

This Mass is the same as an ordinary Solemn Mass, except for the following:

1. Follow the general rules for genuflecting *coram Sanctissimo* (p. 127), and consult the directions given for the C at Solemn Mass *coram Sanctissimo* (p. 198).

2. Genuflect before going up with the chalice and before coming down with the paten, but not in the center after coming down.⁴²

3. Do not kneel during the incensing of the Blessed Sacrament at the Offertory.⁴³

⁴²SRC 4194, 6.

⁴³SRC 2474.

4. When you remove the chalice after the Ablutions, genuflect on leaving the platform and again on the bottom step at the center.

A CLERIC AS SUBDEACON

1. According to a decision of the Congregation of Sacred Rites,⁴⁴ one in Minor Orders, or one who is *at least tonsured*, may with reasonable cause act as subdeacon, but he may not wear the maniple.

2. He performs all the duties of the SD except:

- a) After bringing up the chalice at the Offertory, he does not wipe it out or pour water into it. The D does both.
- b) He does not touch the chalice again until after the Ablutions, nor does he cover or uncover it.
- c) The C himself wipes out the chalice after the Ablutions. Then the SD builds it up as usual and brings it to the credence table.

VIII. THE ACOLYTES⁴⁵

Foreword

A. The AA should, if possible, be of the same height.

B. Method of carrying candles:

1A: Place your left hand at the base of the candlestick and your right hand under the node.

2A: Place your right hand at the base of the candlestick and your left hand under the node.

Hold the candles so that the cup of the candlestick is level with your chin.

C. Duties before Mass:

1. 1A: Standing at the left of the D, assist him to vest.

2A: Standing at the left of the SD, assist him to vest.

⁴⁴ SRC 4181, 1 and 2.

⁴⁵ The AA are placed before the MC because in the Seminary the duty of the acolyte is considered higher. It is an exercise of the Order of Acolyte. No one is appointed to be acolyte at a Solemn Mass in the Seminary who has not already attained the Order.

2. Take your places behind the T⁴⁶ at the sacristy door.
The 1A is at the right of the 2A.

D. Make all the signs of the cross and bows with the C, from the Introit to the Secrets and from the Postcommunion to the end.⁴⁷

Procession

At the signal given by the MC, bow with the T to the cross in the sacristy and follow him into the sanctuary. Genuflect in the center at the foot of the steps. After the genuflection,

1A: go to the Epistle corner of the altar steps.

2A: go to the Gospel corner.

Place your candles on the bottom step. When the Ministers arrive at the altar, take the candles, and genuflect with the Ministers.

The 1A waits for the 2A to join him at the Epistle corner and then walks at the left of the 2A to the credence table. Both place their candles at the rear of the credence table and go to their places where the 1A stands at the right of the 2A.

If There Is an Asperges

Stand during the *Asperges*. Bow at the *Gloria Patri*. When the C blesses you after he has returned to the altar, bow and make the sign of the cross. When the Ministers come to the sedilia,

1A: walk to the D's place and assist him with his maniple.

2A: assist the SD with his maniple, standing at his left.

When the Ministers leave the sedilia, return to your places at the credence table, and, as the Ministers genuflect at the altar, kneel for the Prayers at the Foot of the Altar. The 1A says the prayers of the C, and the 2A and T make the responses. Rise when the C ascends to the altar.

⁴⁶ A CB may take part in the procession, if it is the custom. In this case, the AA walk on either side of the CB. They never bow or genuflect while with him.

⁴⁷ LeVavasseur-Haegy, II, p. 506.

If There Is No Asperges

Enter the sanctuary, etc., as above. When you have placed your candles on the credence table, kneel immediately for the Prayers at the Foot of the Altar.

Gloria

Recite the *Gloria* while the Ministers are reciting it. When they come to the sedilia,

2A: go to the SD's place. Hand him his biretta when the D takes his from the 1A. Raise his vestment while he sits down.

1A: go to the D's place and give him the C's biretta after he has seated the C. Then give him his own and raise his vestment while he sits down.

Then step in front of the C, bow, return to your places, and sit down. Stand at *Cum Sancto Spiritu*, and remain standing⁴⁸ for the Orations. Sit during the Epistle, Gradual, and the reading of the Gospel.

N.B. If folded chasubles are used (p. 206):

1. As the C sings the last Oration,

1A: go to the credence table and assist the SD to remove his chasuble. After the singing of the Epistle, go back to the credence table and help him put the chasuble on again.

2. When the C reads the Gospel,

2A: go to the credence table and take the broad stole. Hand it to the D after he has removed his chasuble.

1A: take the D's chasuble and place it on the credence table.

⁴⁸ At ferial Masses in purple (except on the vigil of Christmas and on Rogation days) and during Requiem Masses, kneel for the Orations. Cf. *Rub. Gen.*, XVII, 5.

3. After the D has changed the Missal toward the end of the Mass,

2A: take the broad stole from him.

1A: assist him in putting on the chasuble.

Gospel Movement

When the MC and T go up to the altar after the C has finished reading the Gospel, rise, take the candles from the credence table, and go to the Epistle corner, about a yard from the bottom step. When the MC and T descend the steps, follow them to the center of the sanctuary and take your places in back of them.

When the MC gives the signal, genuflect, bow to the clergy, and lead the procession to the place where the Gospel will be sung. Separate so that the SD may stand between you. Then turn toward each other and face across the sanctuary, with your backs squarely toward the wall. Do not genuflect or bow while the Gospel is sung.

At the end of the Gospel, go one behind the other to the center of the sanctuary. Genuflect with the MC and return to the credence table.

If there is a sermon, assist the D and SD to sit as at the *Gloria*.

Creed

Stand and recite the Creed while the Ministers are reciting it at the altar. Genuflect at the *Et incarnatus est*. Bless yourself at the end. When the Ministers leave the altar,

1A: assist the D as at the *Gloria*.

2A: assist the SD as at the *Gloria*.

Then stand on either side of the sedilia, about a half step in front of the Ministers. At *descendit de caelis* kneel and make a medium bow. Stand after *Et homo factus est*. When the SD sits after the D leaves, the 2A assists him. When the D comes back from the altar, assist the D and SD to sit. Then go in front of the C, bow, return to your places, and sit for the rest of the Creed, until the *Et exspecto*.

Offertory

When the SD comes to the credence table, and the MC takes the humeral veil to place it on the SD's shoulders,

2A: stand in front of the SD and tie the ribbons of the humeral veil.

1A: take the wine cruet in your left hand, the water cruet in your right, and follow the SD to the altar unless there are hosts to be consecrated. If there are, do not go to the altar until after the MC has come down after taking up the ciboria. Ascend to the top step and hand the cruets to the SD. When you get the cruets back, go to the credence table; put the cruets down and sit with the 2A.

When the C incenses the Epistle side the first time,

1A: take the towel.

2A: take the dish in your left hand and the water cruet in your right.

Walk to the Epistle corner and stand so that the 2A is directly behind the T at the foot of the steps, and the 1A is at the right of the 2A. Bow before and after the C is incensed. When the T and D leave, ascend to the top step, bow to the C, wash his hands, and give him the towel. When he returns the towel, bow, turn toward each other, and return to the credence table. Bow before and after the T incenses you.

Preface and Canon

Stand during the Preface.

2A: Ring the bell three times at the *Sanctus* and once at the *Hanc igitur*.

Kneel after the *Benedictus*. Make a medium body bow with the other ministers before and after each elevation.

2A: Ring the bell three times during each elevation as at Low Mass (p. 166, ft. 60).

When the C genuflects after the elevation of the chalice, stand.⁴⁹

⁴⁹ At ferial Masses in purple (except on the vigil of Christmas and on Rogation days) and at Requiem Masses, kneel until the *Pax Domini*. Cf. *Rub. Gen.*, XVII, 5.

Pater Noster

At the words *Et dimitte nobis*, when the SD ascends to the platform at the Epistle side,

1A: go to the altar, genuflect, ascend the steps, and take the veil from the SD's shoulders. Then descend the steps, genuflect, and return to the credence table.

2A: assist the 1A in folding the veil and place it on the credence table.

Say the *Agnus Dei* with the C.

2A: ring the bell three times at the *Domine, non sum dignus*.

Pax

After the MC has given the *Pax* to the T,

1A: turn toward the T and receive the *Pax* from him; then give it to the 2A.⁵⁰

Communion

As the D begins the *Confiteor*, the 2A takes the Communion cloth⁵¹ from the credence table, and both AA go to the foot of the altar, at the center with the 1A at the right. They genuflect, and both go up to the top step. They then unfold the cloth and kneel at opposite corners of the platform.

They receive Communion from this same position after those in Major Orders. When all have received at the altar, the 1A walks along the top step to the Gospel side and hands the cloth to the 2A. They both go down the side steps, genuflect, and take the cloth to the edge of the sanctuary on the Gospel side.

This time they unfold the cloth completely and kneel facing each other so that the 1A is closer to the center of the sanctuary.

When all have received Communion, the AA rise and fold the

⁵⁰ Van der Stappen, I, p. 21; LeVasseur-Haegy, II, p. 511; Callewaert, p. 181. Some authors do not extend the *Pax* as far as the 2A.

⁵¹ The Communion cloth should be used. Cf. *Rit. Cel.*, X, 6; *Rit. Rom.*, IV, ii, 12; *Caer. Ep.*, II, xxix, 3. The binding force of this rubric was reiterated in the Instruction on the Sacraments of March 26, 1929. (AAS, XXI, p. 638; cf. p. 19, ft. 84.) In the Main Chapel of the Seminary two cloths are held by servers, since there is no Communion rail at the edge of the sanctuary.

cloth. They then genuflect at the center, and go to the credence table where the 2A sets the cloth down. The 1A returns to his place, and the 2A joins him there. Both kneel.

Ablutions

1A: If Communion has been distributed, rise when the tabernacle door is closed, take the cruets as at the Offertory, and go to the altar. Ascend to the platform and stand facing the altar. Hand the cruets to the SD. When he has returned them, pick up the paten and go back to the credence table.

If Communion has not been distributed, get the cruets when the D takes the pall off the chalice before the C consumes the Precious Blood and go to the altar. Genuflect and go up to the top step. Bow while the C consumes the Precious Blood and then step onto the platform. Minister the wine and water as described above.

2A: When the SD pours the wine the second time, take the chalice veil from the credence table and bring it to the Gospel side,⁵² genuflecting at the center. Ascend the steps and place the veil on the altar. Then descend the steps and return to the credence table, genuflecting at the center.

Communio to the End

Kneel (or, if Communion was not distributed, sit) until the *Dominus vobiscum* before the Postcommunions. Then stand⁵³ until the end of the Mass, kneeling only for the Blessing. Sign yourself at the beginning of the Last Gospel. Take your candles and walk behind the T to the center of the sanctuary. Genuflect at *Et Verbum caro factum est*. When the C returns to the center of the altar, and the TB's are in position behind you, genuflect again and go into the sacristy.

⁵² If the altar stands clear of the back wall, the 2A may go behind it in carrying the veil to the Gospel side.

⁵³ Kneel for the Postcommunions at ferial Masses in purple (except on the vigil of Christmas and on Rogation days), and at Requiem Masses.

In the Sacristy

Bow to the cross and, if the Ministers follow you immediately to the sacristy, bow to the C also.

Assist the D and SD to divest, standing at the right.

SOLEMN MASS CORAM SANCTISSIMO

This Mass is the same as an ordinary Solemn Mass, except for the following:

1. Make a double genuflection on coming to and leaving the sanctuary.
2. Genuflect on one knee before ascending and after descending the steps of the altar.
3. At the *Lavabo* stand on the floor of the sanctuary and wash the C's hands facing the back wall.

IX. MASTER OF CEREMONIES**Preparations**

A. Read over the section, *Principles of Ceremonies*, pp. 29 ff.

B. Be in the sacristy fifteen minutes before the ceremony and vest in surplice.

C. See that everything is prepared:

1. Missal on the altar marked at the proper places: the Mass, commemorations, Preface, etc.
2. On a credence table: the *Lectionarium* with the Epistle and Gospel marked, cruets with wine and water, a dish and towel, the bells, the chalice and humeral veil,⁵⁴ the Communion paten, and, if it is to be used, the Communion cloth (p. 239, ft. 51).

D. When you are not assisting at the Missal, your usual place is on the Epistle side, a few feet to the right of the center and a little back from the bottom step.

E. When you are assisting at the Missal on the Epistle side,

⁵⁴ If there is a Creed, the burse is placed over the veil; if there is no Creed, it is placed under the veil.

stand on the top step, i.e., the step below the platform, facing the altar. Use your right hand to turn the pages, or (palm up) to indicate the text.

When you are assisting at the Missal at the center of the altar, stand to the left of the C and use your left hand to turn the pages and your right hand to indicate the place in the Missal.

In the Sacristy

Stand at the C's left and assist him in vesting.

If There Is an Asperges

Before you put the cope on the C, go with him to the side table to bless the water for the *Asperges*. There stand at the C's right and make the responses to the prayers. Go back to the vestment case and put the cope on the C. Then stand at his left.

At the signal bow to the cross, turn toward the C, and stand with your back to the vestment case. At the end of the procession, precede the C, D, and SD to the sanctuary.

Lead the D to the Epistle side of the altar. Standing at the D's right, take both birettas from him, genuflect on the floor with the Ministers, and kneel on the lowest step. Place the birettas on the second step. Take the sprinkler from the T and hand it to the D.

After the C has blessed the D and SD, pick up the C's and D's birettas. Rise with the others and genuflect. After they leave, get the SD's biretta and take the three birettas to the sedilia. Genuflect each time you pass the center. Put the SD's biretta at his place, and the C's and D's at the D's place. Then stand at the credence table.⁵⁵ Bow to the altar when the *Gloria Patri* is sung.

When the Ministers return to the altar, cross in front of the T and genuflect at the right of the D. Bow and sign yourself when the C blesses you. Take the sprinkler from the D and hand

⁵⁵ It is better, as given, that the MC remain in the sanctuary and not accompany the Ministers. The only alternative is to have him lead the Ministers at the left of the SD. This is practical only in a church with a very wide aisle, where the C blesses the people as he walks along, first on the Epistle side, then on the Gospel side. Cf. Mueller, p. 150; Wapelhorst, p. 177; *Baltimore Ceremonial*, p. 153.

it to the T. After the Oration take the card from the D and genuflect, still holding the card; bow to the clergy and lead the Ministers to the sedilia. Place the card on the credence table. Take the cope from the C and take it to the sacristy without a genuflection.⁵⁶ Return to the sanctuary, genuflect, and go to the sedilia. Assist the C with his maniple and chasuble. When the C is vested, go to the right of the D, bow to the Ministers, and lead them to the altar.

Stop at the Epistle side to allow the Ministers to pass; then step to the D's right; bow to the clergy, genuflect, and go to your place at the Epistle side.

If There Is No Asperges

At the signal bow to the cross, turn toward the C, and stand with your back to the vestment case. At the end of the procession, lead the Ministers into the sanctuary. If customary, take holy water and give it to the D and SD.

Go to the Epistle side of the altar. Standing at the right of the D, take both birettas from him. Go to the center, genuflect, get the SD's biretta, and, genuflecting again at the center, take all three birettas to the sedilia. Put the SD's biretta in his place, and the C's and D's at the D's place.

Then go to your place at the Epistle side.

Prayers at the Foot of the Altar

Kneel for the Prayers at the Foot of the Altar. Make the responses in a low tone; make the signs of the cross and the bows with the D and SD.

Incensing

When the C ascends the steps after the *Oremus*, rise and go to the Epistle corner. Take the boat and ascend to the platform with the T. Hand the boat to the D. Afterwards, take it from the D and hand it to the T. When the T goes down, take the Missal and its stand, turn toward the altar, and descend to the floor. Stand at the right of the T, facing the altar.

⁵⁶ The MC omits this genuflection because he is impeded by the cope which he is carrying.

While the C is incensing the Gospel side, replace the Missal and return to your place at the T's right. During the incensing of the C, stand behind the D⁵⁷ and bow before and after the incensing. After the C has been incensed, go immediately to the Missal, passing to the right of the D.

Introit, Kyrie

Point out the Introit with your right hand (p. 241). Make the sign of the cross with the C. Bow to the cross at the *Gloria Patri*. Answer the *Kyrie* in a low tone with the D and SD. After you have responded to the *Kyrie*, bow to the D and SD to line up behind the C.

When the choir begins the last *Kyrie*, bow to the Ministers, and, as they go to the center, turn right, descend to the floor, turn left, and go to your place.⁵⁸

N.B. If the Introit and *Kyrie* are prolonged, the Ministers may sit at the sedilia. In this case, lead them to the sedilia *per brevior* (p. 204) immediately after you have said the *Kyrie*. When the choir begins the last *Kyrie*, lead them back to the altar.

Gloria

Say the *Gloria* with the Ministers; make all the bows. At the end of the *Gloria* bless yourself and lead the Ministers to the sedilia. Stand in front of and to the right of the D facing the altar.⁵⁹

At the words *Adoramus te, Gratias agimus tibi, Jesu Christe* (occurring twice), and *Suscipe deprecationem nostram*, bow to the Ministers to remove their birettas and then bow to the altar. After these words bow to the Ministers to put on their birettas.

At *Cum Sancto Spiritu* bow to the Ministers and remain facing

⁵⁷ The MC's place during the incensing is disputed. On the right of the T seems most logical since the T is an inferior minister. Van der Stappen, I, p. 64, says at the right of the D; Moretti, II, p. 406, says behind the SD; Fortescue, p. 106, says on the steps facing the people.

⁵⁸ Moretti, II, p. 406, has the MC at the right of the D for the recitation of the *Gloria*.

⁵⁹ Van der Stappen, I, p. 65 and Fortescue, p. 107, say that the MC faces the congregation. Either way is allowed. Cf. LeVavasseur-Haegy, II, p. 545.

them. When they are ready, bow to them again and lead them to the altar. Bow to the clergy, genuflect, and go to the foot of the steps on the Epistle side. After the C sings *Dominus vobiscum*, go to your place at the Missal.

N.B. If there is no *Gloria*, remain at the book from the Introit to the beginning of the last Oration.

Orations, Epistle

Point out the Orations and turn the pages if necessary. Bow with the C during the Orations. At the beginning of the last Oration, go to the credence table and take the *Lectionarium*, with the opening to your right so that it will be to the SD's left when you hand it to him. Turn toward the altar, go to the right of the SD, and give him the book.⁶⁰

Remain at the right of the SD; bow with him at *Per Dominum nostrum Jesum Christum*. Then pass behind him and lead him to the center, remaining at his left. Genuflect with him, bow to the clergy, and follow him to the place where the Epistle is to be sung. Stand at his left and a little behind him, and point out the Epistle; you may help him hold the book.⁶¹

At the conclusion answer *Deo gratias*.⁶² Lead the SD to the center, genuflect, bow to the clergy, and follow the SD to the Epistle side. Stand on the floor while the SD is blessed. Then step up, take the *Lectionarium* from him, and go to your place behind the D at the Epistle side.

N.B. If folded chasubles are worn, go to the credence table at the beginning of the last Oration, but remain there with the *Lectionarium* until the SD comes over and removes his folded chasuble. Hand him the book and lead

⁶⁰ Most authors prescribe a bow for the MC before and after giving the book, or one bow while giving it. Callewaert and De Carpo-Moretti omit these bows altogether. This seems more sensible, since it is more consistent, at least in view of the fact that, in general, these same authors who prescribe the bow for the MC, omit it altogether for other inferior ministers under similar circumstances, v.g., the T in giving the thurible to the D, etc.

⁶¹ *Caer. Ep.*, II, viii, 40, has the SD holding the book by himself. Yet some authors permit the MC to assist the SD, especially if the book is heavy, arguing that this is not *forbidden* by the *Caeremoniale*.

⁶² Van der Stappen, I, p. 66.

him to the center immediately, walking at his left. After the SD has been blessed, take the book, and go to the credence table. Hand the book to the D there, but do not accompany the D to the altar. Stand near the credence table, with the T at your right. Go to the altar when the C has finished reading the Gospel.

Gospel

After the C has begun to read the Gospel, the D comes down to get the *Lectionarium*. Give it to him without bowing. Do not lead the D to the center, but move in toward the bottom step so that you will not be in the D's way when he bows to the clergy.

When the C has read the Gospel, go to the Epistle side, take the boat from the T, and go up to the platform with him. Give the boat to the D and take it back from him when the thurible has been filled. Return the boat to the T and, turning toward him, descend to the floor; turn left and lead the T to the center. Stand behind the SD.

N.B. When the verse *Adjuva nos* occurs in the Tract during Lent, the Ministers kneel on the edge of the platform while the verse is sung by the *schola*. They then return to the platform, and the thurible is filled as usual.

Gospel Movement

If the *schola cantorum* has finished singing when the D comes down after receiving the blessing, give the signal to genuflect. If the *schola* is still singing, do not give the signal until the last *Alleluia* or the last words of the Tract. Then genuflect, bow to the clergy, and complete your turn to the right.

The order for this movement is: AA; MC and T; finally, the SD followed by the D. When the procession arrives at the place where the Gospel is to be sung, step to your right and allow the SD and D to pass between you and the T.

The order is: the SD between the AA, all facing directly across to the Epistle side; the D facing the book; the MC at the right of the D and a little behind him, and the T at the left of the D, each facing the A opposite him.

Point out the Gospel. Sign your forehead, lips, and breast. Take the thurible from the T and hand it to the D; step back with the D, and bow before and after the incensing. After the D has incensed the book, return the thurible to the T.

Turn the page if necessary. If the Holy Name occurs, turn left and bow to the altar⁶³ as a signal to the C; bow to the book at the name of Mary. If a genuflection is to be made, make it toward the altar.⁶⁴

At the end of the Gospel answer *Laus tibi, Christe*.⁶⁵ Follow the SD, genuflect with the AA in the center, and go to your place at the Epistle side. After the C has kissed the *Lectionarium* and the SD has returned to the floor, take the *Lectionarium* from him and bring it to the credence table.

Sermon

If there is a sermon, go to the sedilia after you have taken the book to the credence table, and remain there until the Ministers arrive. Observe the same rules as for the *Gloria*. If you sit during the sermon, place your hands on your knees.

Creed

During the Creed stand at your place on the Epistle side. Genuflect with the Ministers at the *Et incarnatus est*. After the Ministers have recited the Creed at the altar, lead them to the sedilia. If you reach the sedilia during the singing of *Jesu Christe*, bow to the Ministers and then toward the altar; then bow to them again to be seated.

At *descendit de caelis* signal the Ministers to remove their birettas; then kneel, facing the altar, and bow. At *Crucifixus* stand and bow to the Ministers. Go to the credence table. Take the burse from the chalice with both hands, holding it horizontally, with the opening facing out. Step in front of the D,⁶⁶ hand the burse to him and then return to your place.

⁶³ Thus, Le Vavas seur-Haegy, II, p. 549; Fortescue, p. 108; Mueller, p. 153. However, Van der Stappen, I, p. 69, and De Carpo-Moretti, p. 276, have him bow to the book.

⁶⁴ *Rub. Gen.*, XVII, 4.

⁶⁵ Van der Stappen, I, p. 69.

⁶⁶ Le Vavas seur-Haegy, II, p. 550; Fortescue, p. 109; and De Carpo-Moretti, p. 277, say that the MC leads the D to the credence table.

At *simul adoratur* bow to the Ministers to remove their birettas and, again, to put them on. At *Et exspecto resurrectionem* bow to the Ministers to rise and remain facing them. When they are ready, bow to them again and lead them to the altar. Bow to the clergy, genuflect, and stand at your place on the Epistle side.

N.B. On Christmas and the Feast of the Annunciation (March 25), the Ministers stay at the altar and kneel on the edge of the platform while the choir sings *Et incarnatus est*, etc. They then go to the sedilia and sit during the rest of the Creed.

Offertory, Incensing

When the C sings *Oremus*, bow and go to the credence table.⁶⁷ Place the humeral veil on the SD's shoulders. Remove the chalice veil, fold it, and place it on the credence table. Then step out of the way. Do not follow the SD to the altar unless you must bring up a ciborium and veil;⁶⁸ then return at once to the credence table.

Wait at the left of the T while wine and water are poured into the chalice. When the D polishes the paten, go with the T to the foot of the steps. When the SD comes down, ascend to the platform to fill the thurible as before the Introit.

Afterwards, turn toward the T, step to the floor, turn left, and go to the Gospel corner near the steps. Genuflect when passing the center. Ascend the side steps when the C begins to incense the Epistle side of the altar. Take the Missal and stand, and descend to the floor. While the C incenses the Gospel side, stand on the floor, facing the altar. When he returns to the center, replace the Missal near the corporal in a diagonal position.

Stay at the Missal while the C washes his hands. After the *Orate, fratres* point out the Secrets. When the C has concluded the last Secret, turn to the Preface.

After the D has been incensed, turn to the T to be incensed, bowing before and after. Be careful not to turn while the C is singing *Gratias agamus Domino Deo nostro*. Step back a little while the C sings the Preface.

⁶⁷ After *Oremus* the MC goes to the book according to De Carpo-Moretti, p. 278.

⁶⁸ If you are not a cleric, carry the ciborium with a cloth.

Canon

Toward the end of the Preface (at *sine fine dicentes* or *una voce dicentes*), bow to the D and SD to ascend the steps. Step aside and recite the *Sanctus* with the Ministers,⁶⁹ signing yourself with them. Then go down the side steps to the floor, turn right, and go to your place at the Epistle side, genuflecting as you pass the center. At the *Hanc igitur* join the T near the bottom step at the Epistle corner and put incense into the thurible. Keep the boat.

Consecration

When the D kneels just before the Consecration, kneel on the lowest step at the corner of the Epistle side. Make a profound head bow with the T before and after each elevation. When the C has genuflected after the elevation of the chalice, rise with the T, hand him the boat, and go to your usual position. Remain there until the *Nobis quoque peccatoribus*. Then go to the Gospel side, genuflecting at the center, and stand at the foot of the side steps.

Pater Noster

When the D leaves the Missal, go to the C's left; then genuflect with the C and D. Assist the C at the Missal during the *Pater noster*. Turn the pages when necessary. Genuflect⁷⁰ whenever the C does.

At *audemus dicere* step back and bow to the D to go to his place behind the C. At *Et dimitte nobis* of the *Pater noster*, bow to the D and SD to come to the altar.

When the C begins the *Pax Domini sit semper vobiscum*, bow to the SD. Step to the left to make room for the SD, genuflect with the Ministers, and recite the *Agnus Dei*.⁷¹ Then genuflect with the SD and go down the side steps to the floor. Stand at the left of the SD at the center.

⁶⁹ De Carpo-Moretti, p. 278.

⁷⁰ It is not necessary to support the C's elbow.

⁷¹ Thus, De Carpo-Moretti, p. 279. However, LeVasseur-Haegy, II, p. 551, and Van der Stappen, I, p. 72, say that the MC goes down before the *Agnus Dei*.

Pax

After the D gives the *Pax* to the SD, genuflect with them and lead the SD to the clergy, walking at his left. Return to the altar at the right of the SD. Genuflect and receive the *Pax* from him (p. 41). Genuflect, go to the credence table, and give the *Pax* to the T.

- N.B. 1. When the bell for the *Domine, non sum dignus* is rung, stop and bow your head profoundly; bow again while the C receives the Sacred Species; then stand erect.
2. If no clergy are present, receive the *Pax* from the SD immediately after he has received it from the D. In this case, you and the SD will not genuflect immediately after the SD has received the *Pax* from the D.

If Communion will not be distributed, return to your regular place after giving the *Pax* to the T. Remain standing during the C's Communion and the Ablutions. Bow your head profoundly during the Communion.

Distribution of Communion

Get the Communion paten from the credence table after you have given the *Pax* to the T. Return to the altar and kneel on the floor at the Epistle side. When the priest who is going to help with Communion goes up to the altar, walk around to the front and genuflect. Go up to the platform and receive Communion. Then assist the priest as at a Low Mass.

When you come back to the altar, set the paten on the *mensa* (but not on the corporal), genuflect with the priest, step down, and kneel on the bottom step at the Epistle side. If the priest takes the paten from you before going up to the altar, genuflect and kneel on the step as above. When the tabernacle door is closed, rise and go to your place.

- N.B. If there is no priest to help with Communion, after you have given the *Pax* to the T, kneel on the floor at the Epistle side. Receive Communion at the altar and then go back to kneel in the same place.

Postcommunions

When the D has placed the Missal on the Epistle side, go to the foot of the steps on that side. When the C comes over to the book, go up to the top step and point out the *Communio*. Remain at the book while the C goes to the center. When he returns, point out the Postcommunions, making the bows as at the Collects.

When the C leaves the Missal, step up and close it with the opening toward the tabernacle. Descend to the floor,⁷² turn left, and return to your place.

N.B. If the book is to be changed to the Gospel side for the Last Gospel, do not close the book, but find the proper Gospel and go to your place. The SD then changes the book after the *Ite, Missa est*.

Blessing, Last Gospel

Kneel for the Blessing and rise immediately afterwards. When the C begins the Last Gospel, sign your forehead, lips, and breast. Then go to the sedilia for the birettas.

Go to the Gospel side, genuflecting at the center, and place the SD's biretta on the second step. Genuflect again at the center and stand at the Epistle side, holding the other two. Place them on the second step when you genuflect at *Et Verbum caro factum est*. If there is a proper Last Gospel, set them down immediately.

Toward the end of the procession, when the priests in the sanctuary leave their places, give the signal for the Ministers to come down from the altar. Genuflect with them, hand the C's biretta to the D, then give him his own, and lead the Ministers into the sacristy.

In the Sacristy

In the sacristy allow the Ministers to pass in front of you to the vestment case. Bow to the cross and to the C; then step to the C's right and assist him in divesting.

⁷² Van der Stappen, I, p. 73, says the MC brings down the Missal.

SOLEMN MASS CORAM SANCTISSIMO

This Mass is the same as an ordinary Solemn Mass, except for the following:

1. Make a double genuflection whenever you enter or leave the sanctuary while the Blessed Sacrament is exposed.
2. Genuflect before ascending and after descending the steps.

X. THE THURIFER

Preparations

A. Read carefully the part on Incensing in *Principles of Ceremonies*, pp. 44–47.

B. In general, make all bows and signs of the cross with the C from the beginning of the Mass until the Canon (excluding the Secrets), and from the Postcommunions to the end. If you are not occupied, stand and kneel with the choir.

If There Is an Asperges

When the C has blessed the water for the *Asperges* in the sacristy, take the holy water and stand near the door. Hold the aspersory and the sprinkler in your right hand, and keep your left hand open on your breast.

At the signal bow profoundly to the cross and precede the AA into the sanctuary. Genuflect with them and follow the 1A to the Epistle side. Stand there at his left until the Ministers reach the altar. Genuflect with them on the floor and kneel on the bottom step.

Hand the sprinkler to the MC. When the D and SD rise after they have been blessed, rise with them, genuflect on the floor, and turn right. Precede the Ministers, walking in front of the D and slightly to his right as they go to bless the clergy in the sanctuary. Bow with the Ministers before and after each blessing, remaining at the D's right.⁷³ Precede the Ministers as they bless the student choir,⁷⁴ observing all the bows and genuflections. Bow to the altar at the *Gloria Patri*.

⁷³ Wapelhorst, p. 166; Callewaert, p. 205.

⁷⁴ For the *Asperges* ceremony in parish churches, cf. p. 186, ft. 30.

After the blessing at the rear of the church, lead the Ministers back to the altar. Let the MC pass in front of you, genuflect, and shift the aspersory to your left hand. Bow and make the sign of the cross when you are blessed by the C. Then take the sprinkler from the MC and shift the aspersory to your right hand. Genuflect again at your place and go to the sacristy.

Take the thurible in your left hand, the boat in your right, and return to the sanctuary. Genuflect within view of the altar. Turn toward the altar and go to your place near the credence table at the right of the 1A. Kneel for the Prayers at the Foot of the Altar. Recite the prayers alternately, the 1A leading, you and the 2A responding.

If There Is No Asperges

At the signal bow profoundly to the cross in the sacristy and, carrying the thurible in your left hand and the boat in your right, precede the AA to the sanctuary. Genuflect with the AA and stand at the left of the 1A as above.

When the Ministers reach the altar, genuflect with them. Then precede the AA to the credence table and take your place at the right of the 1A. Kneel for the Prayers at the Foot of the Altar; recite the prayers as above.

Incensing

Stand when the C goes up the steps and join the MC at the Epistle corner. Hand him the boat and go up at his right to the platform. Holding the top of the chains in your left hand, open the thurible, pulling up the center chain with your right hand. Raise the cup to the height of the boat (p. 44).

When incense has been put in and blessed, close the thurible; with your right hand push down the ring encircling the chains. Give the thurible to the D with your right hand and take the boat from the MC in your left. Turn toward the altar, descend to the floor, turn left toward the altar, and wait there, a few feet from the bottom step. Leave room for the MC to come down at your right.

Bow before and after the C is incensed. Then go behind the D and a little to his right. Take the thurible from him in your right hand. Genuflect and go to the sacristy.

Gloria, Orations

Return to the sanctuary, genuflect near the side of the altar, and take your place at the right of the 1A. Make all the bows during the *Gloria* and Orations. Stand during the Orations.⁷⁵ Sit while the *Gloria* and Epistle are sung.

Gospel Movement

When the SD goes up for the blessing after singing the Epistle, genuflect and go to the sacristy. Return immediately, genuflect as before, and stand at the credence table.

When the C has finished reading the Gospel, meet the MC at the foot of the steps, hand him the boat, and go up at his right to have the thurible filled as before at the Introit. This time, however, after closing the thurible, shift it to your right hand and take the boat from the MC in your left. Turn toward the MC, descend to the floor, turn right, and follow the MC to the center of the sanctuary.

Stand at the MC's right; at his signal genuflect, bow to the clergy, turn left, and accompany him to the place where the Gospel is to be sung. Step to the left so that the SD can pass between you and the MC. Stand at the D's left, directly facing the side wall.

After the D signs the book, hand the thurible to the MC who is at the right of the D. Step back with the D while he incenses the book; bow with him before and after. Then take the thurible from the MC in your right hand. Do not swing the thurible during the singing of the Gospel. If a genuflection is to be made during the Gospel, make it toward the altar.⁷⁶

When the D finishes singing the Gospel, turn toward him and face the altar, standing at his right. When the C has kissed the book, give the D the thurible.⁷⁷ Bow with him before and after

⁷⁵ Kneel for Orations in Requiem and ferial Masses in purple (except on the vigil of Christmas and on Rogation days). Cf. *Rub. Gen.*, XVII, 5.

⁷⁶ *Rub. Gen.*, XVII, 4.

⁷⁷ Many authors say the D goes to the center of the altar to incense the C. The justification for the custom followed in the Seminary may be found in Mueller, p. 181, *Baltimore Ceremonial*, p. 173, Martinucci, II, p. 50, and LeVasseur-Haegy, II, p. 666. (Cf. p. 213, ft. 88.)

the incensing; take the thurible in your right hand and go to the center of the sanctuary.

If there is no Creed, genuflect at once and go to your place at the right of the 1A near the credence table.⁷⁸ If there is a Creed, wait at the center of the sanctuary. At the word *Deum* bow profoundly to the altar, genuflect, bow to the clergy, and go to the sacristy. Return at once to the sanctuary, genuflect, and take your place near the credence table.

Creed

Make all the bows while the C is saying the Creed, genuflect at the *Et incarnatus est*, and sign yourself at the end. If the D and SD are seated before the singing of *descendit de caelis*, sit when they do and bow your head profoundly at the *Et incarnatus est*. If, however, you have not yet been seated at *descendit de caelis*, kneel and make a medium head bow.⁷⁹ Rise and sit at *Crucifixus*. Stand with the Ministers at *Et exspecto*.

N.B. On Christmas and on the Feast of the Annunciation, everyone kneels and bows his head while the *Et incarnatus est* is sung.⁸⁰

Offertory

When the Ministers return to the altar, genuflect and go to the sacristy. Return at once, carrying the thurible in your left hand and the boat in your right. Genuflect and, when the 1A has taken the cruets to the altar, join the MC near the credence table. Hand him the boat.

When the D polishes the paten, go with the MC to the foot of the steps. When the SD goes down, ascend and fill the thurible as before the Introit. Hand the D the thurible and take the boat from the MC in your right hand. Turn toward the MC and take the boat to the credence table.

⁷⁸ If there is a sermon, genuflect, bow, and go to the sacristy; you may then return to your place for the sermon. If no Creed follows, rise, genuflect, and go to the sacristy when the Ministers go to the altar. If the Creed does follow, stay in your place during it; rise, genuflect, and go to the sacristy when the Ministers return to the altar at the end of the Creed.

⁷⁹ Cf. Moretti, II, p. 413.

⁸⁰ SRC 1421, 3. Cf. Callewaert, p. 168, ft. 26.

Incensing

Return and stand at the bottom step at the Epistle corner leaving room for the D at your right. When the D incenses the C, bow before and after. Then lead him to the center of the sanctuary, always remaining at his left. Genuflect at the center and go to incense the clergy.

N.B. If there are clergy on both sides of the sanctuary, those on the Gospel side are incensed first.

After the clergy have been incensed, go with the D to incense the student choir. Always stand at his left and a little behind him. Bow with him before and after each incensing and genuflect in passing from one side to the other.⁸¹

After the student choir has been incensed, return to the altar at the D's left, genuflect with him at the center, walk to the Epistle side, and stand at his left while he incenses the SD. Bow with him before and after.

Then step in front of him and take the thurible in your right hand. When he has gone up to the top step and turned toward you, incense him with two double swings; then incense the MC with one double swing (p. 47). Turn to face the AA. Bow once to both of them, incense *each* with one double swing, and bow again to both of them.⁸²

Step a little toward the center and incense the TB's with three single swings. Then genuflect at the center and go to incense the people.⁸³ Bow, incense them with single swings, center, left, and right; bow again and return to the sanctuary. Genuflect, bow to the clergy, and go to the sacristy.

N.B. Do not incense anyone while the C is singing the words *Gratias agamus Domino Deo nostro*. If you see that

⁸¹ The Gospel side, being of greater natural dignity, is incensed first, unless there are clergy on the Epistle side only, or clergy of higher rank on the Epistle side.

⁸² Callewaert, p. 175: ". . . incensat acolythos singulos unico ductu in duplici ictu (n. 72), eosque communi reverentia salutatur . . ." Cf. Fortescue, p. 98; also Moretti, II, p. 413.

⁸³ The T, and not the D, should incense those who are outside the choir. In parish churches the T will incense the people from the Communion rail with three single swings, bowing to them before and after.

you cannot finish a particular incensing before these words are sung, do not begin it, but turn to the altar, and bow your head profoundly. Then resume the incensing.

Canon

Lead the TB's into the sanctuary after the *Sanctus* and *Benedictus* have been said. Genuflect with them and go to the credence table. Pick up the boat and stand at the right of the 1A.

At the *Hanc igitur* join the MC near the corner of the steps at the Epistle side. Hand him the boat and open the thurible while he puts in the incense.

When the D kneels just before the Consecration, kneel with the MC on the lowest step. Make a profound head bow as the C genuflects before and after the elevation of the Host. Incense the Blessed Sacrament with three double swings at the elevation.⁸⁴ The ceremony is the same for the elevation of the chalice.

Then rise, shift the thurible to your right hand, and take the boat from the MC. If the TB's are to remain in the sanctuary,⁸⁵ genuflect on one knee at your place and go to the sacristy.

If, however, the TB's are to go to the sacristy, go to the center, genuflect with them on one knee (p. 38, ft. 18*d*), and, omitting the bow to the clergy, lead them to the sacristy.

Return to the sanctuary, genuflect on one knee within view of the altar, and go to your place at the right of the 1A.

Pax

Receive the *Pax* from the MC and give it to the 1A (p. 41). Bow at the *Domine, non sum dignus* and again at the C's Communion under both Species. If Communion is not distributed, sit when the C places the chalice on the altar after consuming the Precious Blood.

⁸⁴ Callewaert, p. 178: ". . . ter duplici semper ictu incensat Hostiam cum elevatur, et similiter calicem, faciens, ante et post, profundam capitis inclinationem quae coincidat cum genuflectione celebrantis."

⁸⁵ The TB's remain in the sanctuary when Communion will be distributed, and also, whether Communion will be distributed or not, at Requiem Masses and ferial Masses in violet vestments (except on the vigil of Christmas and on Rogation days).

If Communion Is Distributed

Kneel when the D begins the *Confiteor*. Receive Communion at the edge of the sanctuary while holding the Communion cloth with the other server.⁸⁶

End of Mass

Stand for the *Dominus vobiscum* after the *Communio* and remain standing for the Postcommunions.⁸⁷ Kneel for the Blessing. Rise and make the small signs of the cross at the beginning of the Last Gospel. Then step out a little from your place and, when the AA have taken their candles, lead them to the center of the sanctuary.

Genuflect with them at the *Et Verbum caro factum est*. When the C returns to the center of the altar, and the TB's are lined up behind you, genuflect and precede the AA into the sacristy. There bow to the cross and, if the Ministers follow you immediately to the sacristy,⁸⁸ bow to the C also.

SOLEMN MASS CORAM SANCTISSIMO

This Mass is the same as an ordinary Solemn Mass, except for the following:

1. Make a double genuflection whenever you enter or leave the sanctuary if the Blessed Sacrament is still exposed.
2. Genuflect before ascending and after descending the steps.
3. When you incense the laity, stand to the Gospel side so that you do not have your back to the Blessed Sacrament.

XI. THE TORCHBEARERS

Number of Torchbearers

Only two TB's are necessary.⁸⁹ If there are none available, the

⁸⁶ This "other server" is used in the Seminary to give choir signals. In parishes which have a Communion rail it will not be necessary for anyone to hold the Communion cloth.

⁸⁷ In Requiem Masses, however, and in ferial Masses in purple (except on the vigil of Christmas and on Rogation days), kneel for the Postcommunions.

⁸⁸ This does not happen in the Seminary because of the long recessional.

⁸⁹ *Rit. Cel.*, VIII, 8.

AA may carry torches. The *Caeremoniale Episcoporum* speaks of four, six, or, at most, eight TB's at a Pontifical Mass,⁹⁰ and of only four at Requiem Masses.⁹¹ Accordingly, the authors place restrictions on the number of TB's. Eight are used at Pontifical ceremonies; six on solemn occasions and Sundays; no more than four at Requiem Masses or ferial Masses. However, no definite rule can be given except that the TB's should not exceed eight, and that there should be some gradation in number according to the solemnity of the occasion.

Foreword

1. Vest in surplice.
2. Carry the torches with the tips of the fingers of your outside hand (not in the fist). Keep the other hand open on your breast.
3. Be careful not to strike the torches on the floor when you genuflect or kneel. When you are walking or standing, carry the torches with the cup of the torch about chin high; when you kneel, rest the torch on the floor gently.
4. The usual position for the TB's is a horizontal line across the sanctuary. When taking this position from the center of the sanctuary, the first two TB's turn and step about two feet from the center, one moving to the Epistle and the other to the Gospel side, so that they are standing about four feet apart, facing the altar. The others line up beside the first two, each leaving about two feet between himself and the one next to him.
5. Be careful to genuflect, kneel, and stand together. When the C bows to the clergy on entering the sanctuary, i.e., at Benediction following Vespers, the TB's also bow to the clergy.
6. The last four TB's should be careful not to hurry when they line up behind the others for a genuflection or bow; the others should delay their genuflection or bow until the last TB's are in position.

Beginning of Mass

Bow to the cross at the signal and precede the Ministers into the sanctuary.⁹² Go to the center and genuflect with the C.

⁹⁰ *Caer. Ep.*, II, viii, 68.

⁹¹ *Ibid.*, II, xi, 7.

⁹² In parish churches follow the AA to the places assigned.

Then go to your places at the corner of the sanctuary, on the Gospel side. Follow all the choir signals until the incensing at the Offertory.

After you have been incensed step out from your places, genuflect facing the altar, and go to the sacristy.

- N.B. 1. If the C is about to sing *Gratias agamus Domino Deo nostro* of the Preface, remain in your places and bow.
2. In a Solemn Requiem Mass, go to the sacristy just before the Preface (i.e., at *Per omnia saecula saeculorum*).
3. Leave your birettas and books at your places when you go to the sacristy for the torches.

Sanctus

Follow the T into the sanctuary, genuflect with him, and separate as described above. Kneel immediately.

If Communion Is Distributed

Remain kneeling until the Communion of the C. When the C has placed the chalice on the altar after consuming the Precious Blood, rise and form two lines, facing each other on either side of the sanctuary.

The TB's nearest the center move out toward the edge of the sanctuary. Those farthest from the center move in toward the altar, but remain about a yard from the bottom step. Those in the center on each side merely turn and face each other. All kneel immediately.

Two of the TB's, or four if there are six TB's, give their torches to the others and receive Communion at the altar. The others receive later at the edge of the sanctuary.

When the tabernacle door is closed,⁹³ rise, come to the center, genuflect (no bow), and go to the sacristy. Return to the sanctuary, but do not go to the center. Turn to face the altar at the Gospel side, genuflect, and go to your places.

If Communion Is Not Distributed

When the C has genuflected after the elevation of the chalice,

⁹³ *Caer. Ep.*, II, viii, 71. Cf. O'Connell, III, p. 122, ft. 28.

rise, step to the center, genuflect on one knee,⁹⁴ and go into the sacristy without bowing. Leave the torches in the sacristy and return to the sanctuary, but do not go to the center. Turn to face the altar at the Gospel side, genuflect on one knee, and go to your places.

N.B. At Requiem Masses and ferial Masses in violet vestments (except on the vigil of Christmas and on Rogation days), i.e., whenever the congregation kneels until the *Pax Domini*, remain in the sanctuary until the C has consumed the Precious Blood, or, if Communion is distributed, until the tabernacle door is closed. Then rise, genuflect in the center, and go to the sacristy. Return to the sanctuary as described above.

Last Gospel

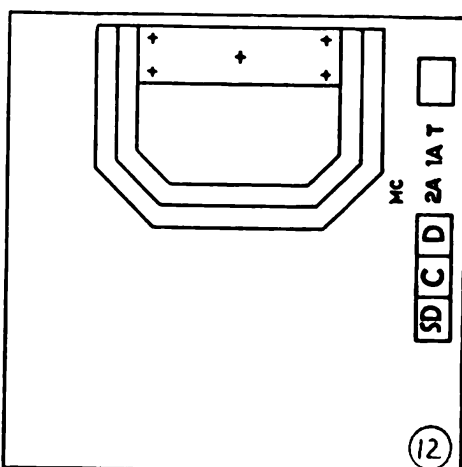
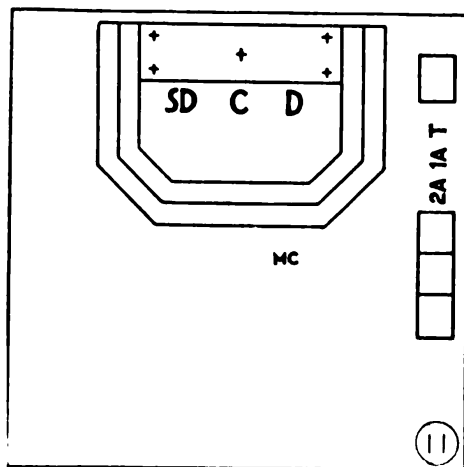
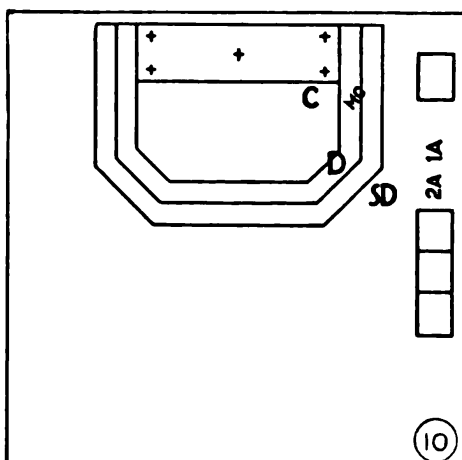
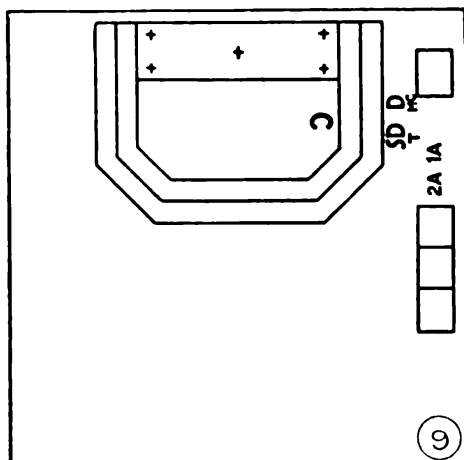
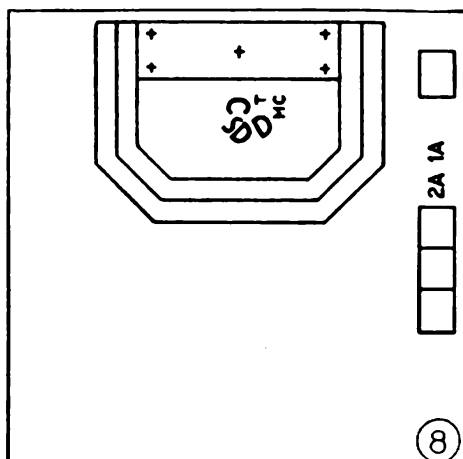
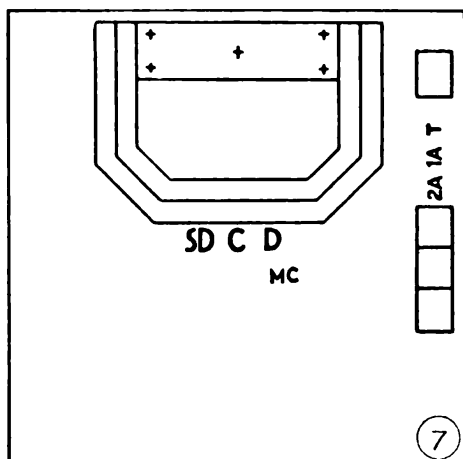
When the C has finished the Last Gospel, go to the center carrying your books and birettas and stand behind the AA. Genuflect with them and follow them into the sacristy.

N.B. At Requiem Masses, when the Absolution is given, remain at your places until, after the Absolution, the C has finished the *De profundis*, etc., in the sacristy.

SOLEMN MASS CORAM SANCTISSIMO

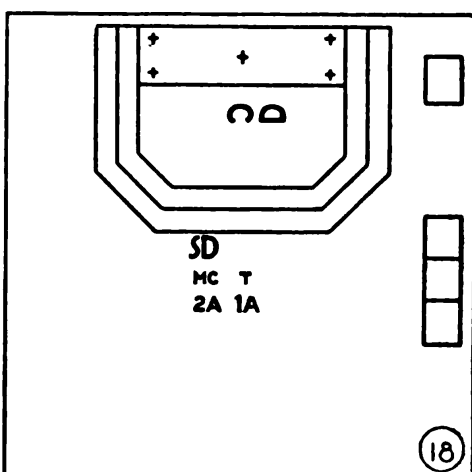
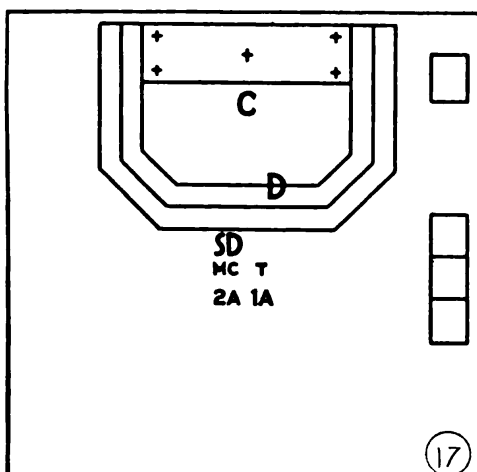
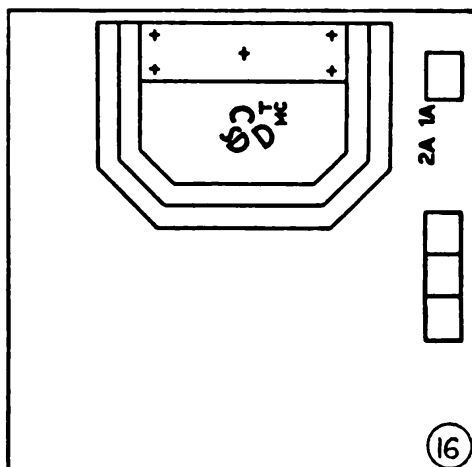
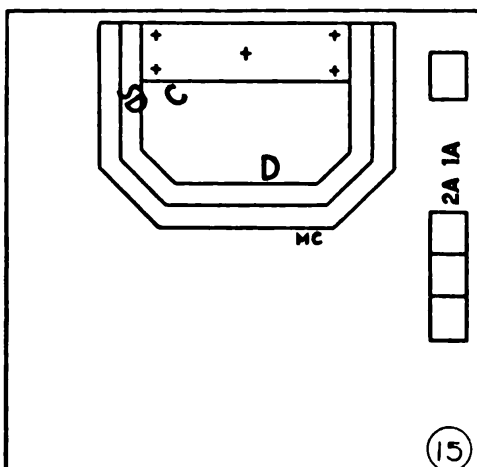
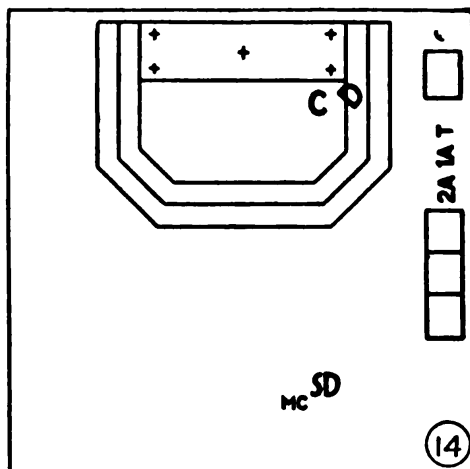
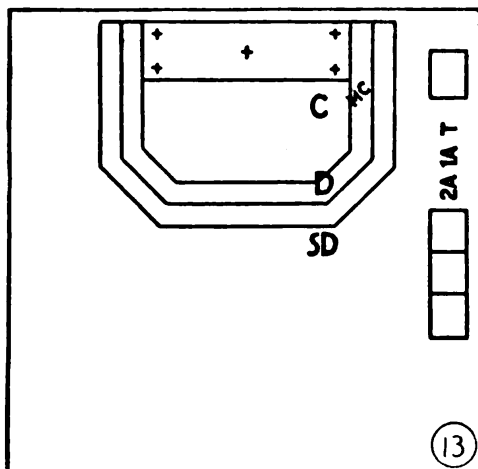
Make a double genuflection each time you enter or leave the sanctuary.

⁹⁴ SRC 4135, 3.



7. Prayers at Foot of Altar
9. Incensing of Celebrant
11. Recitation of *Gloria*

8. Filling thurible before Introit
10. Introit
12. Singing of *Gloria*



13. Orations (until beginning of last Oration)

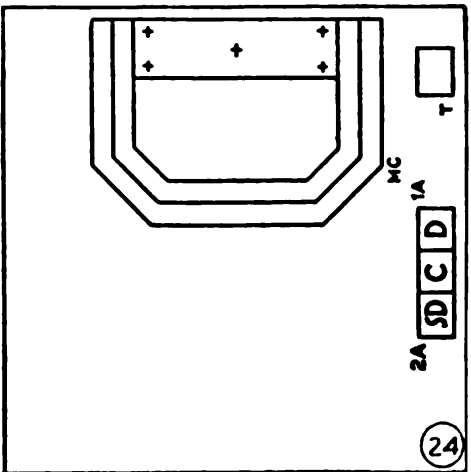
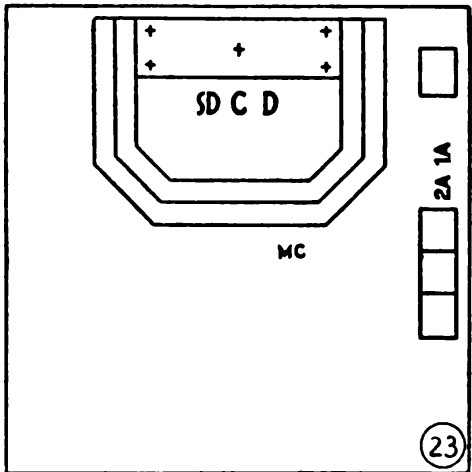
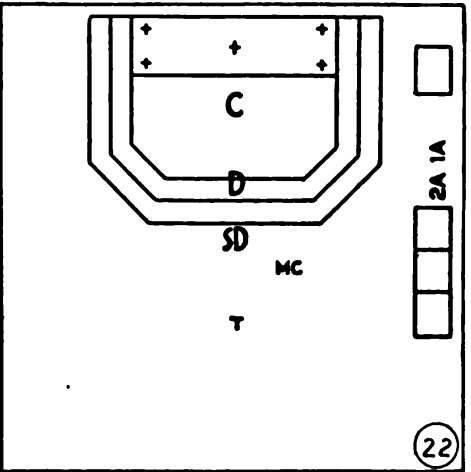
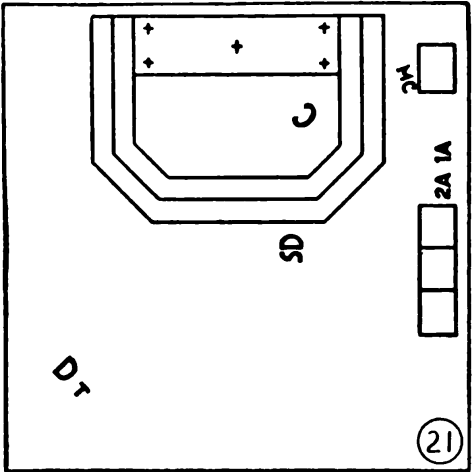
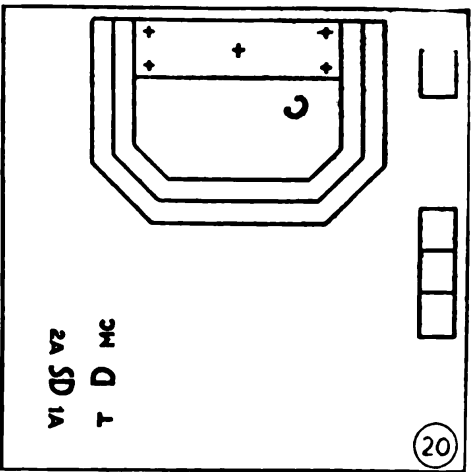
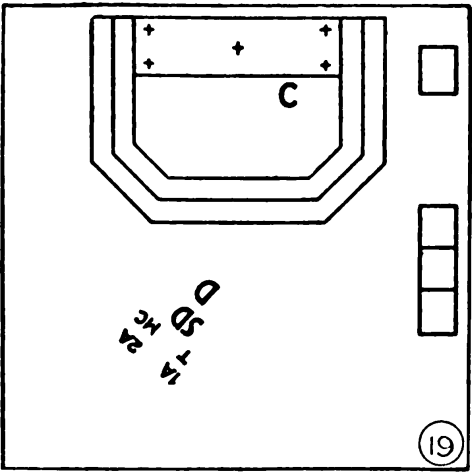
14. Singing of Epistle

15. Reading of Gospel (after D has placed *Lectionarium* on altar)

16. Filling thurible before singing of Gospel

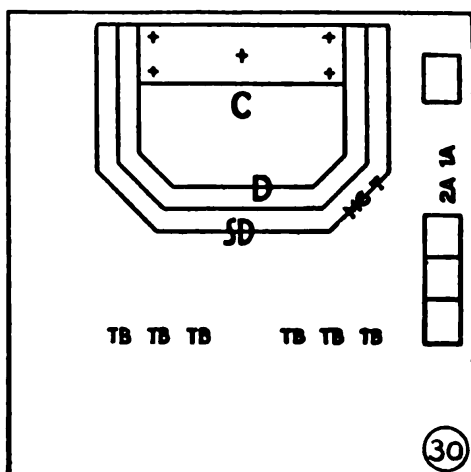
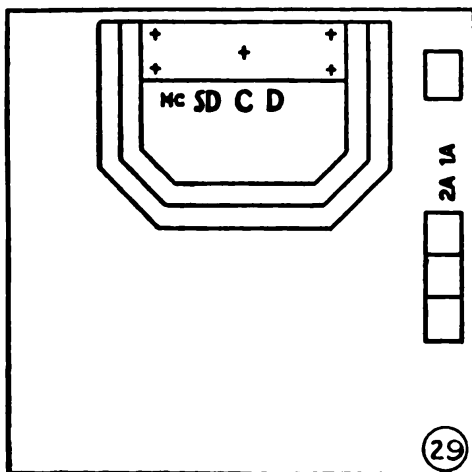
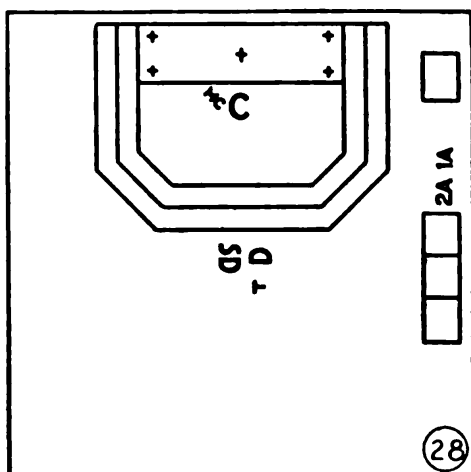
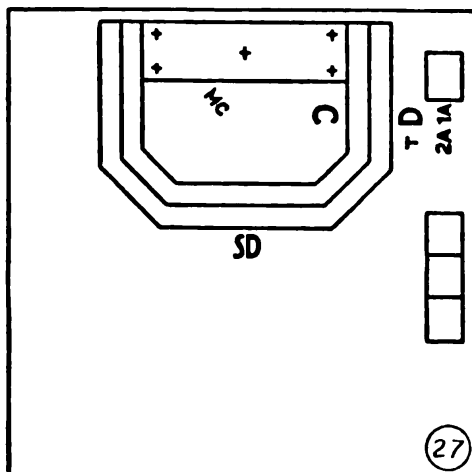
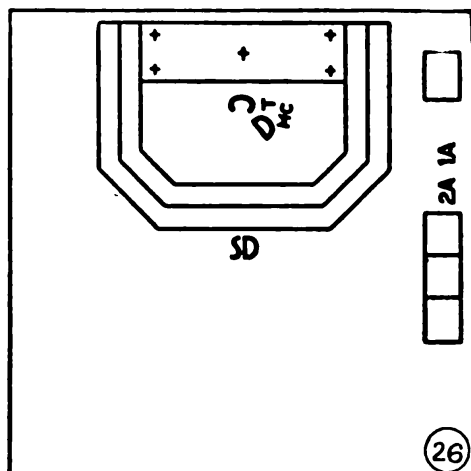
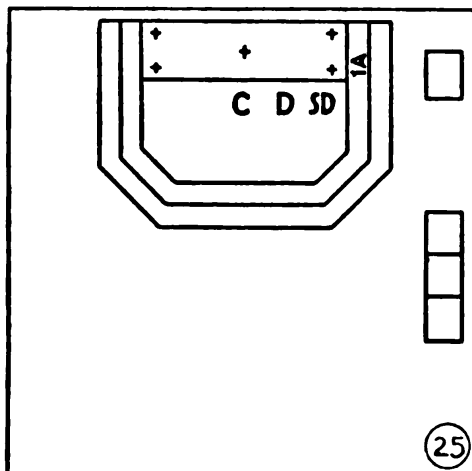
17. *Munda cor meum*

18. *Jube, domne, benedicere*



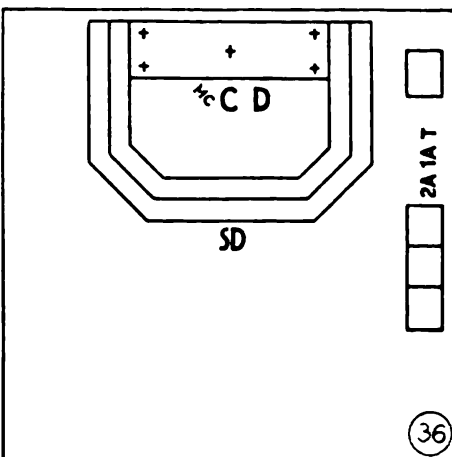
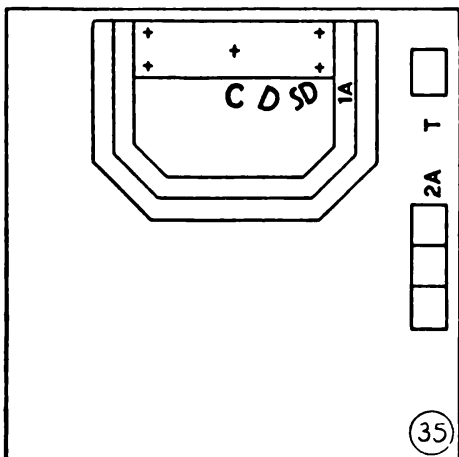
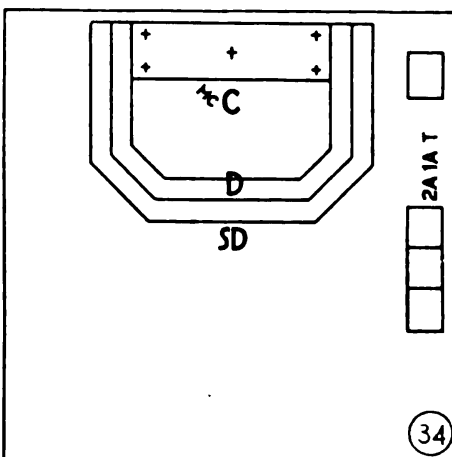
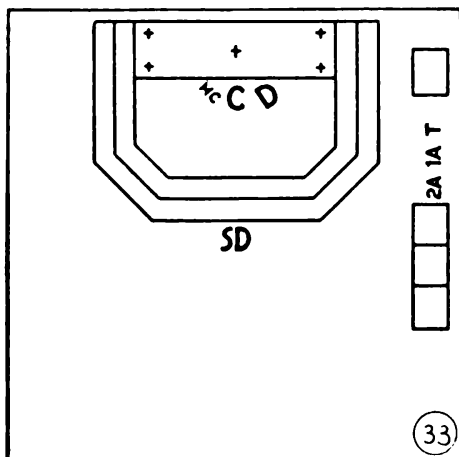
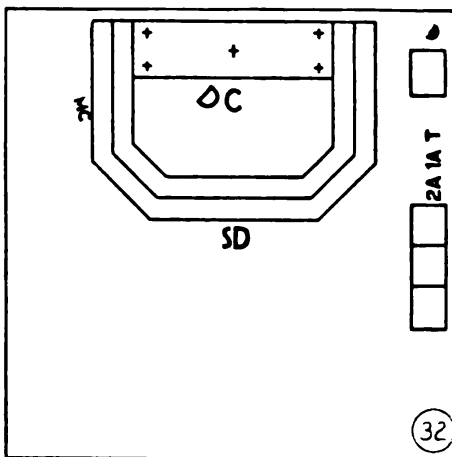
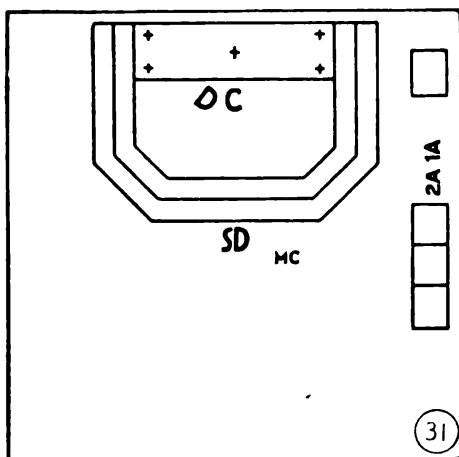
19. Gospel Procession
21. Incensing celebrant after Gospel
23. Recitation of Creed

20. Singing Gospel
22. *Credo in unum Deum*
24. Sitting during Creed



25. Offertory
27. Incensing Celebrant after Offertory
29. *Sanctus, Sanctus, Sanctus*

26. Filling thurible after Offertory
28. Incensing Subdeacon
30. Consecration



31. After Consecration

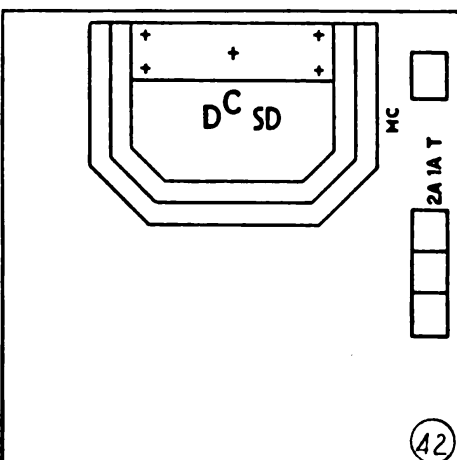
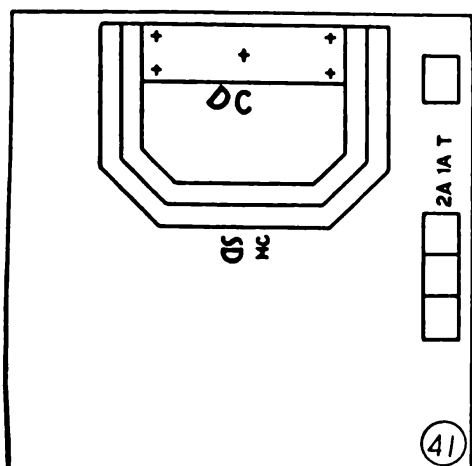
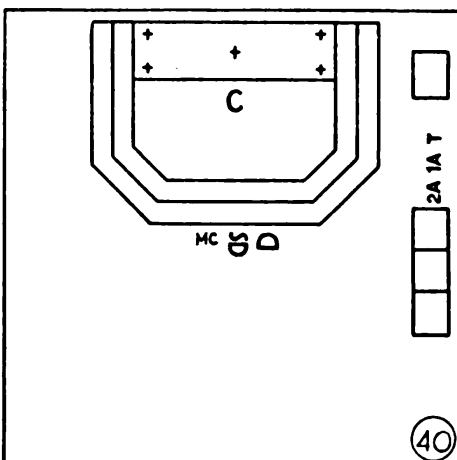
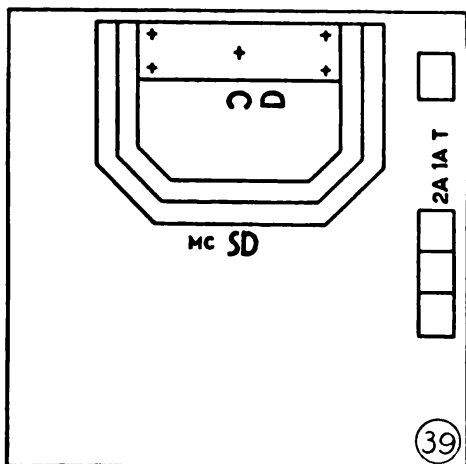
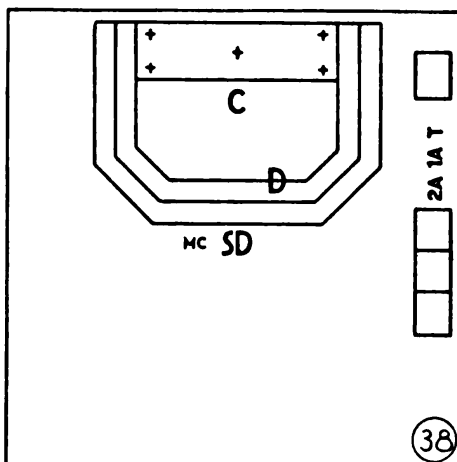
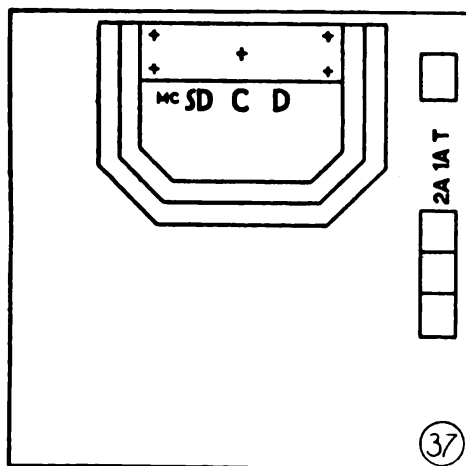
33. After *Per quem haec omnia*

35. After *Et dimitte nobis*

32. After *Nobis quoque peccatoribus*

34. After *Audemus dicere*

36. During *Libera nos, quaesumus*



37. *Agnus Dei*

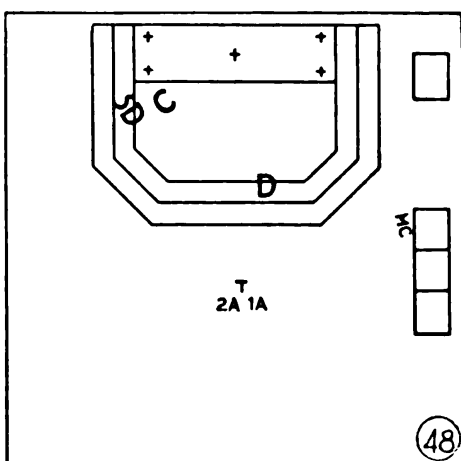
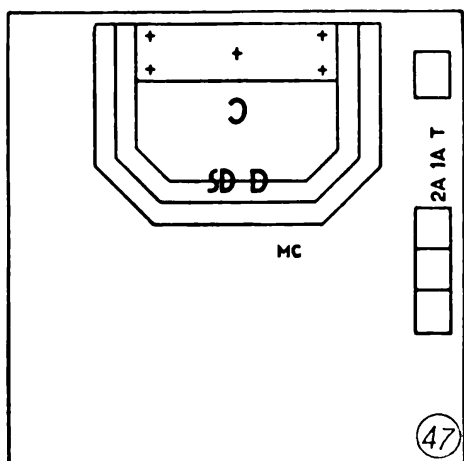
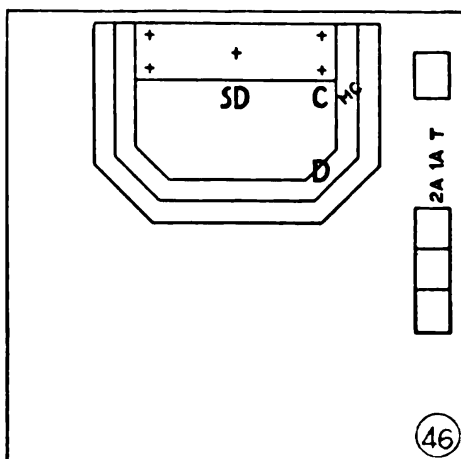
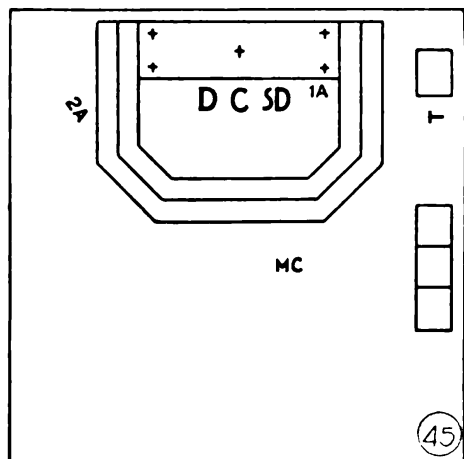
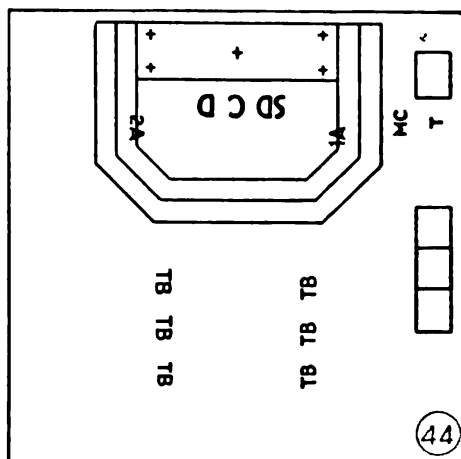
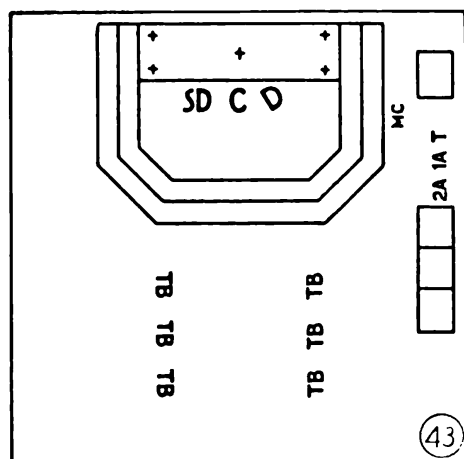
39. Deacon receiving *Pax* from C

41. MC receiving *Pax* from SD (after clergy have received it from SD)

38. During prayer *Domine Jesu Christe, qui dixisti*

40. Subdeacon receiving *Pax* from D

42. Celebrant's Communion



43. D and SD change places if Communion is distributed. TB's have remained in sanctuary
 44. Communion at altar
 45. Ablutions
 46. Communion Prayer
 47. Blessing
 48. Last Gospel

CHAPTER II

THE HIGH MASS⁹⁵

I. INTRODUCTION

A High Mass is like a Low Mass, except that certain parts are sung and that several servers, instead of one, may participate in the ceremony.⁹⁶

In a High Mass the celebrant sings all those parts which he would sing in a Solemn Mass; besides, he sings the Gospel and the *Ite, Missa est* (or *Benedicamus Domino* or *Requiescant in pace*). He *may* sing the Epistle if there is no Lector available for this.⁹⁷ The celebrant uses the subdued tone for those parts which he does not sing, but which he says in the loud tone or medium tone in a Low Mass;⁹⁸ however, he gives the Last Blessing in the loud tone.⁹⁹

The Ordinaries of the United States have an indult permitting the use of incense at some High Masses. Therefore, if the Ordinary's permission is obtained, incense may be used on doubles of the first and second class, on Sundays, and at High Masses celebrated before the Blessed Sacrament exposed.¹ If this permission is not obtained for Masses before the Blessed Sacrament exposed, the Blessed Sacrament may be incensed only after being placed on the throne and before being reposed.²

A High Mass has the same privileges as a Solemn Mass. Therefore, on feasts that are doubles of the first class, the

⁹⁵ The High Mass is also called the Sung Mass or *Missa Cantata* by authors.

⁹⁶ SRC 3059, 7 and 8.

⁹⁷ Cf. O'Connell, III, p. 210. It is better, however, that he only read the Epistle. This is clear from SRC 3350, 1.

⁹⁸ *Rub. Gen.*, XVI, 3. Cf. p. 65.

⁹⁹ *Rit. Cel.*, XII, 7. The rubric, though referring explicitly to the Solemn Mass, applies also to the High Mass.

¹ *Canon Law Digest*, Supplement 1941, p. 34; Quinquennial faculties of Ordinaries.

² SRC 3328, 1.

commemoration of a double, a semidouble, or a common octave day may be omitted; similarly, the commemoration of a simple or a simple octave day is omitted on doubles of the second class.³ The Leonine Prayers are omitted.

Division

High Mass may be celebrated in various forms according to the number of servers available. In its simplest form one server assists the celebrant. In its most solemn form, the celebrant is assisted by a master of ceremonies, two acolytes, a thurifer (if permission for the use of incense is obtained), and two or four torchbearers.⁴ Ordinarily, two servers are used. In this chapter instructions are given for High Mass with two servers and with one server, and for the master of ceremonies in case one should be used.

Choir Rules

The choir observes the same rules for High Mass as for Solemn Mass. Moreover, if incense is not used, the clergy remain seated from the beginning of the Offertory until the *Per omnia saecula saeculorum* just before the Preface.

Music

The entire liturgical text of the Mass must be sung.⁵ If possible, Gregorian Chant should be used, but if that be impossible the parts must be sung in a psalm tone, or at least *recto tono*. The practice of singing only the responses and singing hymns in the vernacular during the rest of the time is strictly forbidden.⁶ The organ may be used whenever it would be used at Solemn Mass.

II. PREPARATIONS FOR HIGH MASS

In the Sacristy

1. Everything as for a Low Mass.

³ *Add. et Var.*, V, 1.

⁴ For a description of this form, cf. O'Connell, III, pp. 206–218 or Fortescue, pp. 145–152.

⁵ SRC 3994, 2.

⁶ SRC 3880.

2. If there is an *Asperges*, a cope, the color of the Mass,⁷ instead of the chasuble; a Missal or Ritual on a Missal-stand, the aspersory with water, the sprinkler, and a dish of salt.⁸

In the Sanctuary

1. Four or six lighted candles.

2. The altar cards, etc., on the altar as for a Low Mass; the Missal, correctly marked, open on the stand at the Epistle corner.⁹

3. If the SS are laymen, the chalice is prepared on the altar by the C. If one is a cleric, it may be placed on the credence table with the other articles for Low Mass.

4. If there is an *Asperges*, a chasuble and maniple, the color of the Mass, at the sedilia, and a card with the *Asperges* Psalm and oration on the step at the Epistle side.

5. If a cleric will sing the Epistle, a *Lectionarium* at the credence table.

III. WITH TWO SERVERS

A. THE CELEBRANT

Asperges

Assisted by the 1S, vest in amice, alb, cincture, stole, and cope the color of the Mass. Bow to the cross and follow the SS to the sanctuary. At the foot of the altar remove your biretta, genuflect on the floor, and kneel on the bottom step.

Having intoned the *Asperges*, sprinkle the altar, center, left, and right. Shift the sprinkler to your left hand, touch it with the fingers of your right hand and sign yourself; then rise and sprinkle the SS. Genuflect on the step and go to sprinkle the laity.

You may bless them either from the altar rail, sprinkling center, left, and right, without bowing before or after, or you may go down the aisle, sprinkling those on the Epistle side on the way down and those on the Gospel side on the way back.¹⁰

⁷ If there is no cope the color of the Mass, it may be omitted. Cf. *Rub. Gen.*, XIX, 4; SRC 3697, 8.

⁸ Cf. p. 183.

⁹ Cf. *Rit. Cel.*, II, 5.

¹⁰ SRC 3114, 2.

Return to the altar, genuflect on the step, and sing the versicles and oration. Genuflect on the step and go to the sedilia. Remove the cope and put on the maniple and chasuble. Then return to the altar to begin Mass.

If There Is No Asperges

Vest in the sacristy assisted by the 1S. Bow to the cross, take holy water if customary, and follow the SS to the foot of the altar. Give your biretta to the 1S, genuflect on the floor, and begin the Prayers at the Foot of the Altar.

Mass

Say the Prayers at the Foot of the Altar, but do not bow to the SS at *et vobis, fratres* and *et vos, fratres*. Recite the Introit and the *Kyrie* in a subdued tone.¹¹ Intone the *Gloria* and then say it in a subdued tone.¹² Sing the Orations and either read or sing the Epistle.¹³ Read the Gradual, etc., in a subdued tone; sing the Gospel and intone the Creed.

Proceed as at Solemn Mass until the end,¹⁴ but sing the *Ite, Missa est* (or *Benedicamus Domino* or *Requiescant in pace*).

B. THE SERVERS

Asperges

1S: Assist the C to vest. Then go to the sanctuary at the right of the C, carrying the aspersion and sprinkler in your right hand and holding the C's cope with your left. At the foot of the altar shift the aspersion to your left hand and take the C's biretta. Genuflect¹⁵ and place the biretta on the bottom step as you kneel. Hand the C the card for

¹¹ The *Kyrie* may be said at the Missal or at the center (Fortescue, p. 147).

¹² The C may sit after he has said the *Kyrie, Gloria, Sequence, and Creed*. He goes to the sedilia *per brevior* and returns *per longior*.

¹³ Cf. p. 269, ft. 97.

¹⁴ Some rubricists suppose that the pax-brede is used, replacing the *Pax* ceremony of the Solemn Mass. Other authors make no mention of it, and lack of such a custom in the United States argues against it.

¹⁵ The SS, since they are minor ministers, never genuflect on the step but always on the floor (p. 43, n. 11).

the intonation of the *Asperges* and then give him the sprinkler.

Sign yourself when the C sprinkles you. Put the aspersory back in your right hand and rise. Genuflect and walk at the right of the C, holding his cope, while he goes to sprinkle the congregation.

Return with him to the foot of the altar. Shift the aspersory to your left hand and genuflect. Take the sprinkler from the C and hand him the card. After the C has sung the versicles and oration, genuflect, set the card on the step, and take the aspersory and sprinkler to the sacristy. Return to the sanctuary, genuflect, and go to the sedilia. Stand at the right of the C as he faces the altar. Return to the altar with the C and the 2S, and kneel immediately (p. 40, n. 5), at the C's right and a little behind him.

2S: Go to the sanctuary at the left of the C, holding the edge of his cope with your right hand. At the foot of the altar genuflect on the floor and kneel on the bottom step. Sign yourself when the C blesses you.

Rise, but do not genuflect, with the C and the 1S. When they have gone to sprinkle the congregation, go to the center, genuflect, and pick up the C's biretta. Take it to the sedilia. Then return to your place on the Gospel side at the foot of the altar, genuflecting as you pass the center.

Do not genuflect with the C and 1S when they return. After the oration go to the sedilia at the C's right. There remove his cope; take it to the sacristy. Genuflect when you return to the sanctuary. Help the C put on his maniple and chasuble. Go to the altar with him and kneel immediately (p. 40, n. 5) at his left, but a little behind him.

If There Is No Asperges

The 1S assists the C to vest in the sacristy. Both SS precede him to the altar, and the 1S gives him holy water if customary. At the foot of the altar the 1S takes the C's biretta and, after

genuflecting with the C, takes it to the sedilia. The 2S genuflects¹⁶ and kneels at the C's left and a little behind him. Returning from the sedilia, the 1S kneels at the right of the C and a little behind him.

Prayers to Epistle

Answer the Prayers at the Foot of the Altar. When the C ascends the steps, go to your places without genuflecting and kneel.¹⁷

If the C goes to the sedilia after he has said the *Gloria*, rise, genuflect in the center, and go to the sedilia. Arrange his chasuble over the back of the sedilia.

1S: After the C is seated, pick up his biretta and hand it to him.

Stand at either side of the sedilia or sit on chairs, but not on the sedilia.¹⁸ Bow at the words *Gratias agimus tibi, Jesu Christe, suscipe deprecationem nostram*, and *Jesu Christe*. At *Cum Sancto Spiritu* rise before the C.

1S: Receive the C's biretta and place it on the sedilia.

Epistle to the Gospel

Lead the C to the altar and genuflect. Go to your places and kneel.

N.B. A Lector, wearing a surplice, may sing the Epistle in the usual place, but he does not kiss the C's hand at the end.

"Lector" is interpreted to mean anyone who is tonsured.¹⁹

1S: When the C gives the signal after the Epistle, change the Missal as usual. Descend as soon as you have placed the Missal on the altar; the choir will sing the responses. Say the *Laus tibi, Christe* at the end of the Gospel and kneel.

Creed to the End

If the C goes to the sedilia after reciting the Creed, help him with his chasuble as at the *Gloria*. At the *Et incarnatus est* kneel

¹⁶ Cf. p. 40, ft. 23.

¹⁷ At High Mass the SS kneel and stand as at Solemn Mass.

¹⁸ O'Connell, III, p. 202; Moretti, II, p. 424.

¹⁹ *Rit. Cel.*, VI, 8; SRC 4181, 1.

and bow if you are standing, but only bow if you are sitting. From the time that you return to the altar after the Creed, serve the C as at a Low Mass with two SS (pp. 170 ff.).

IV. WITH ONE SERVER

There will be usually two SS for a High Mass. If, however, there be only one, he will serve in almost the same manner as at a Low Mass. Consult also the directions for two SS at High Mass given just above and note the following:

1. After the *Asperges* set the card on the step and take the C's biretta in your left hand. Take it to the sedilia and place the aspersory on the credence table. Take the C's cope to the sacristy and help him with his maniple and chasuble.

2. Assist the C at his right when you are seating him at the sedilia.

3. After transferring the Missal for the first Gospel, go to your place immediately; the choir will make the responses. Answer *Laus tibi, Christe* at the end as usual.

V. MASTER OF CEREMONIES

At High Mass an MC may assist the C:²⁰

1. He may turn the pages of the Missal and point out the places.

2. If he is a cleric, he may sing the Epistle. In this case, the C says the Epistle in a subdued tone. An MC who is a cleric may also take the chalice to the altar after *Et homo factus est* during the Creed, or at the Offertory if there is no Creed. He may also spread the corporal and place the chalice on it, or uncover the chalice and pass it to the C with the paten and pall still on it. After the Ablutions he may *veil* it and take it to the credence table.

3. If he is in Major Orders, he may also wipe the chalice with the purificator, pour in wine and water, cover and uncover the chalice with the pall, and purify it after the second ablution. If he is a Deacon, he may also assist the C in offering the chalice.

²⁰ SRC 4181.

SECTION V

SERVICES FOR THE DEAD

SECTION V

SERVICES FOR THE DEAD

CHAPTER I

REQUIEM MASSES

Obligation of Requiem Masses

Only the following Requiem Masses are of obligation:

1. The Funeral Mass.¹

2. Where there is the obligation of choir, the conventual Mass for deceased priests, benefactors, and other persons on the first day of each month on which the ferial Office is said, except during November, Advent, Lent, and Paschaltide.²

N.B. 1. If the day is a vigil or an Ember day, or if the Mass of the preceding impeded Sunday is to be resumed for the first time, this conventual Requiem is said on the next free day.

2. In all private Masses that are said on the same day and which are not Requiem Masses, the Oration *Fidelium* is added as the second last Oration. It does not replace any of the Orations *de tempore*. (Cf. p. 152.)

3. The Mass celebrated in the cathedral during the octave of All Souls for the deceased bishops and canons of the diocese.³

4. The annual Mass celebrated in the cathedral for the last deceased bishop of the diocese.⁴

5. When a Requiem Mass is requested explicitly by the persons giving a stipend, provided that a Requiem Mass is permitted on the day in question.

¹ *Rit. Rom.*, VI, i, 7.

² *Add. et Var.*, III, 2.

³ *Caer. Ep.*, II, xxxvii, 1.

⁴ *Ibid.*, II, xxxvi.

Kinds of Requiems

There are four Requiem Masses listed in the Missal, which are used on different occasions during the year; the first of these is the first Mass of All Souls' Day. In addition, there are the second and third Masses of All Souls' Day which, since they are said only on that day, or also, under some circumstances, during the seven days following (cf. p. 287) will not be treated in this chapter.

The four Masses listed in the Missal are: the first Mass of All Souls' Day, the Mass *in die obitus*, the Mass *in die anniversario* (Anniversary Mass), and the *Missa cotidiana* (ordinary Requiem Mass). All, except the ordinary Requiem (*Missa cotidiana*) are *privileged*; and of the privileged Masses, the Exequial or *Funeral* Mass (which uses the formula of the first Mass of All Souls' Day or of the Mass *in die obitus*) is privileged in a special way.⁵

1. The first Mass of All Souls' Day:⁶

This Mass, besides being said on All Souls' Day, is used as the Exequial or Funeral Mass for priests, bishops, and higher ecclesiastics. It is also used for the same persons whenever the Requiem Mass is privileged, i.e., for all except the ordinary daily Mass (*Missa cotidiana*). It is said, therefore, on the day of death or burial, on the third, seventh, and thirtieth days, on the anniversary, either in the strict or wide sense, etc. (cf. below). It is used whenever the Mass *in die obitus* or the Mass *in die anniversario* would be used for a lay person.

The Oration⁷ is taken from among the *Orationes diversae pro defunctis*, and is chosen according to the rank of the deceased. If the funeral occurs on All Souls' Day, the Collect, Secret, and Postcommunion, which would ordinarily be chosen for the Funeral Mass are added to the prayers of the first Mass of All Souls' Day under one conclusion.

⁵ The funeral Mass has the privileges corresponding to a double of the first class; the other privileged Masses have the rank of a greater double.

⁶ For this Mass when said on All Souls' Day, cf. p. 520.

⁷ I.e., the Collect, Secret, and Postcommunion.

N.B. This Mass is also said for the deceased of a Religious Order or Congregation, and for a mixed body of which at least a part are priests, v.g., the benefactors of a seminary.

2. The Mass *in die obitus*:

This Mass is used for all clerics who have not been ordained priests, and for all lay people. It is said—using the first Collect, etc., given in the Mass—on the day of death or burial, in any Requiem Mass celebrated between the time of death and burial, and in the Mass celebrated after receiving the news of death.

It is said with the *alternate* prayer⁸ given with the Mass on the third, seventh, and thirtieth days after the death or burial.

N.B. In computing the third, seventh, and thirtieth days, the count may begin from either the day of death or the day of burial; the day of death may be included or excluded in the computation. Moreover, all three days need not follow the same system of computation, e.g., the seventh day may be counted from the day of death, and the thirtieth day from the day of burial.

3. The Mass *in die anniversario*:

This Mass, which is used for clerics who have not been ordained priests and for all lay people, is said on the anniversary of the death or burial.

The word *anniversary* may be taken either in the strict or loose sense. It is taken in the strict sense if it refers to a Mass said on the exact date of death or burial. It is taken in the loose sense if it includes Masses said, not on the true anniversary day, but on some other day determined by a foundation, or by members of a confraternity, etc., for the deceased members of their organization. The Anniversary Mass in the loose sense need not be said on the same day each year, provided that it is said

⁸ O'Connell, I, p. 140, ft. 31, says that when the celebrant is saying a "privileged" Requiem Mass for one or both of his parents, he may "probably" use the proper prayers for them in place of the prayers given with the Mass *in die obitus*.

at *some*⁹ time during each year. The date on which the Mass is said in any particular year may be determined by those who arrange for the Mass, or by the celebrant himself.

The Collect, Secret, and Postcommunion are listed in the Missal together with the Mass. Either of the two sets may be chosen, depending on the person or persons for whom the Mass is said.

4. *Missa Cotidiana*:

Of the four Requiem Masses treated in this chapter, the *Missa cotidiana* alone is not privileged. It is said whenever a Requiem Mass is desired and permitted and there is no reason for celebrating any of the other three Masses. It is used for priests, bishops, etc., as well as for lay people.

There are always at least three Orations in the *Missa cotidiana*, whether it is sung or said. If the Mass is applied to the faithful departed in general, or to a limited number which is not determined,¹⁰ the Orations are said in the order given in the Missal. If the intention of the Mass is determined for one or more persons whose description is known (even though the names are not known), the most suitable Oration is chosen from the *Orationes diversae pro defunctis*; the second Oration is *ad libitum*; the third is for all the faithful departed (*Fidelium*).

When Requiem Masses Are Permitted

A. *In General*

All Requiem Masses (even the Funeral Mass) are forbidden where the Blessed Sacrament is exposed. A sole exception is made in favor of the Masses on All Souls' Day, when All Souls' Day coincides with the second day of Forty Hours' Devotion. Even then the Masses must be said at a side altar and in purple vestments.¹¹

All Requiem Masses are forbidden, moreover, if there is only one Mass and the parochial or conventual Mass must be said, provided that this obligation cannot be satisfied by another.

Lastly, all Requiem Masses are forbidden on Candlemas Day

⁹ SRC May 16, 1939.

¹⁰ V.g., "for all those who have died during the past week."

¹¹ Cf. O'Connell, I, p. 137.

(February 2), on Ash Wednesday, Palm Sunday, the vigil of Pentecost, and the Rogation days, provided there is only one Mass and the ceremonies proper to these days are held.

B. *In Particular*

1. The Funeral or Exequial Mass:

This Mass may be either the first Mass of All Souls' Day (for priests and higher ecclesiastics), or the Mass *in die obitus* (for clerics who were not priests and for lay people). It is the most highly privileged of the Requiem Masses. Ordinarily it is required that the body be present so that the Mass may be thus privileged; however, if there is an adequate reason, it is sufficient that the body be *morally* present. An adequate reason, for example, would be a civil prohibition against bringing the body to the church because of fear of contagion, the total destruction of the body by explosion, etc.

The Funeral Mass must be a Solemn Mass or at least a High Mass, except when the person for whom the Mass is said is very poor. The Funeral Mass may then be said as a Low Mass, while still enjoying the privileges of a sung Mass.

By reason of a special privilege petitioned by the Apostolic Delegate and granted to the United States in 1940, the Funeral Mass is now permitted on most doubles of the first class. In accordance with this privilege, the Funeral Mass is forbidden only:¹²

- a) On all Sundays
- b) On the six holydays of obligation
- c) On Epiphany and Corpus Christi
- d) On the last three days of Holy Week
- e) On the feast of the patron of the place, the titular feast of the church, and the anniversary of the dedication of the church. If these feasts are transferred to the following Sunday, a Funeral Mass may be celebrated on the day of the feast, but it is forbidden on the Sunday.

¹² Besides, of course, the times listed in A above.

N.B. 1. Before this privilege was granted to the United States in 1940, the Funeral Mass was forbidden on all primary feasts of the first class celebrated throughout the universal Church. Exceptions to this were the Monday and Tuesday after Easter and the Monday and Tuesday after Pentecost.

2. If the Funeral Mass is impeded, it retains all its privileges if celebrated on the first day following on which it is not similarly impeded.

3. If a funeral is held on All Souls' Day, the Mass *in die obitus* may not be said, but, instead, the first Mass of All Souls' Day is used for lay people as well as ecclesiastics.¹³ To the prayers of the Mass of the day are added, under one conclusion, the prayers which *would* be said if the funeral were held on another day; i.e., the proper prayers from the *orationes diversae* in the case of ecclesiastics, and the prayers given first in the Mass *in die obitus* in the case of lay people or clerics not ordained.

2. The other *Privileged* Requiem Masses:

a) In General:

All Requiem Masses, except the *Missa cotidiana*, are in some way privileged. Of these *privileged* Masses, the Funeral Mass has already been considered. The other privileged Masses are permitted on all days except:¹⁴

- 1) Sundays and holydays, even though suppressed
- 2) Doubles of the first and second class, even though transferred
- 3) All Souls' Day
- 4) On privileged ferias and vigils and during privileged octaves.

¹³ If, however, the first Mass is sung as the conventual Mass in a church which has the obligation of choir, the second Mass of All Souls' Day is chosen as the funeral Mass. If this, too, is celebrated solemnly (at least as a High Mass), the third Mass is chosen. No matter which Mass is said as the funeral Mass, however, the proper prayers are added under one conclusion as given above.

¹⁴ *Add. et Var.*, III, 6. In addition to the days mentioned here, privileged Requiem Masses are excluded also at those times when *all* Requiem Masses are forbidden. Cf. p. 282.

b) Particular privileged Requiem Masses

1) Other uses of the Mass *in die obitus* (or, for ecclesiastics, the first Mass of All Souls' Day) :

- (a) In a church or public oratory in which the funeral is solemnly¹⁵ held, other Low Masses *in die obitus* may be said, provided (1) that they are applied to the deceased, and (2) that privileged Requiem Masses are permitted on that day.¹⁶
- (b) In semipublic oratories where the funeral is not held, Low Masses *in die obitus* may be said on any one day from the actual day of death to the day of burial, if these oratories take the place of churches or public oratories. If the funeral is held in such an oratory, the Low Masses may be said only on the day of the funeral.
- (c) Where a semipublic oratory is not used as a church, and in a private oratory in the house of the deceased person, Low Masses *in die obitus* may be said every day from the day of death to the day of burial, provided that the body is physically present in the house.
- (d) One Mass *in die obitus* may be said on the third, seventh, and thirtieth days after the day of death or burial.¹⁷ It may be either Solemn, High, or Low. The Collect, etc., for clerics who have not been ordained and for lay people, is that given second in the Mass *in die obitus*. For priests and higher ecclesiastics the Mass is, of course, the first Mass of All Souls' Day, and the prayers are the suitable ones chosen from

¹⁵ Not necessarily, however, as a *Solemn* Mass. It is sufficient that the Mass be *sung*. Even this, however, does not seem to be necessary that the privilege of the Low Masses *in die obitus* may be enjoyed if the person is poor, or if there is a shortage of priests. Cf. O'Connell, I, p. 151, ft. 14.

¹⁶ This same supposition is made in all the discussion which follows. For a list of the times when privileged Requiem Masses are excluded, cf. p. 284.

¹⁷ For the manner of computing the third, seventh, and thirtieth days, cf. p. 281.

the *orationes diversae*.¹⁸ If the Mass is impeded, it may be anticipated or transferred to the *nearest* day either before or after, but it must then be *sung* in order to be privileged.

- (e) On the most suitable day after receiving the news of death, one Mass may be celebrated as a Solemn, High, or Low Mass.¹⁹ The "most suitable day" means the first free day the priest has who will say the Mass. This privilege does not extend to a private oratory.
- (f) When the body of a deceased person has been placed in a temporary grave and is later transferred to a different grave, a Mass *in die obitus* is privileged on the day of reburial, under the same conditions given for the Mass celebrated after receiving news of death.

N.B. Any of the privileged Masses listed here, and also the Anniversary Mass (in the strict or loose sense) given below, may be celebrated as often as desired as Solemn, High, or Low Masses, if they occur on a day on which the ordinary Requiem Mass (*Missa cotidiana*) is permitted.

- 2) The Mass *in die anniversario*. For priests and higher ecclesiastics the first Mass of All Souls' Day is used. The term *Anniversary Mass* will be used to refer to both the Mass for those who are ecclesiastics and to the Mass for those who are not.

One such Mass may be celebrated on the anniversary day, either in the strict or loose sense, and it is privileged in the same way as the Masses described above. If the Mass is celebrated on an anniversary in the *strict* sense (p. 281), it may be either Solemn,

¹⁸ Cf. p. 280.

¹⁹ If the Mass is for lay people or clerics who are not priests, the Mass *in die obitus* is used even though the Mass be celebrated long after the death. The first set of prayers is used, and the word *hodie* in the Oration is not to be omitted (SRC 3764, 4). For priests and higher ecclesiastics the Mass is, of course, the first Mass of All Souls' Day.

High, or Low; if it is celebrated on an anniversary in the *loose* sense, it must be at least a High Mass in order to be privileged.

If the Anniversary Mass (either in the strict or loose sense) is impeded, it may be celebrated on the nearest day, either before or after the day designated. It must then be *sung* (i.e., High or Solemn).²⁰

- N.B. 1. During the period of seven days after All Souls' Day Requiem Masses may be said with the privileges described above, provided that they are sung. The Masses are chosen from the Masses of All Souls' Day. The particular Mass celebrated (whether the first, second, or third Mass) will be determined in the same manner as when a funeral Mass is said on All Souls' Day (p. 284). However, no prayers for the person deceased may be added to the prayers of the Mass chosen.

If impeded during the octave, these Masses may not be anticipated or transferred beyond the octave.

2. Requiem Masses are privileged in the church, or principal and public oratory of a cemetery, and also in the chapels which have been or will be properly erected over tombs.²¹ The Mass chosen will depend on whether or not there is a suitable Mass, privileged for one of the other reasons given above, occurring at the same time. If such a Mass occurs — v.g., the Mass of the thirtieth day after death or burial — this Mass will be said with its proper Oration. If such a privileged Mass does not occur, the ordinary Requiem Mass is said, and it has the usual three (or more) Orations.

This privilege is not granted to churches or chapels outside the cemetery even though they are built over a place where a person is buried, nor to churches, public oratories, or chapels within a cemetery

²⁰ *Add. et Var.*, III, 6 and 7.

²¹ *Add. et Var.*, III, 8.

in which people are no longer buried, nor to churches which, although surrounded by graves, have attached to them the obligation of choir or the care of souls.²²

3. *Missa cotidiana* (ordinary Requiem Mass)

The ordinary Requiem Mass is of simple rite and is not privileged. It is said with three (or more) Orations. For the manner of choosing the Orations, cf. p. 282.

It may be celebrated as either a sung or Low Mass. If it is sung, it is permitted on all days except:²³

- a) All feasts of double rank
- b) All Sundays (even anticipated, or postponed together with the Office)²⁴
- c) All privileged ferias and vigils, and during privileged octaves.

If it is celebrated as a Low Mass, it is forbidden:

- a) On all feasts of double rank
- b) On all Sundays
- c) On the days of the week on which the Sunday Office is anticipated
- d) On the day of the week on which a Sunday Mass is resumed *for the first time*
- e) On *all* vigils (even if only commemorated)
- f) During Lent, except on the first day not impeded by an Office of double rank, an Ember day, or vigil. The Mass is never permitted, however, on the Monday of Holy Week
- g) During privileged octaves
- h) On the octave day of a simple octave (even if it is only commemorated)
- i) On the Ember days
- j) On the days of the Greater "O" Antiphons, i.e., from December 17 to 23 (both days included)
- k) On the Monday of Rogation days.

²² *Add. et Var.*, III, 8.

²³ Besides, of course, the occasions on which all Requiem Masses are forbidden. Cf. p. 282.

²⁴ *Add. et Var.*, III, 9. If the Mass alone has to be resumed, the ordinary Requiem Mass, if sung, is not forbidden. Cf. O'Connell, I, p. 158, ft. 16.

Privileges for Additional Requiems

In some places special privileges are granted for celebrating extra sung or Low daily Masses of Requiem, in addition to those permitted by the rubrics during a particular week. These privileges vary from place to place, and the best treatment of them will be found in the diocesan Ordo.

Orations

The rules for the number and choice of Orations are given in the description of the four different Requiem Masses (cf. pp. 280 ff.).

The following points about Orations, however, should be noted here:

A. The baptismal name is inserted for lay persons and the religious name for religious whenever the letter *N.* appears.

B. In the prayer for a man and a woman together, the form *animae famuli et famulae* is to be used if the persons are not mentioned by name. If they are named, the form is *famulorum tuorum N. et N.*²⁵

C. In the ordinary Mass for the dead (*Missa cotidiana*) the celebrant may say five or seven Orations, but only if the Mass is *read* and not sung. The Oration *Fidelium* is always *last* in Requiem Masses.²⁶

D. No prayer for the living is allowed in Requiem Masses.²⁷

Sequence

A. The Sequence must be sung or said in full:

1. In all Solemn and High Masses

2. In Low Requiems:

a) If only one Oration is said, i.e., if the Mass of All Souls' Day,²⁸ the Mass *in die obitus*, or the Mass *in die anniversario* is used.

²⁵ SRC 4074, 7.

²⁶ *Rub. Gen.*, V, 4.

²⁷ *Rub. Gen.*, VII, 6.

²⁸ In the case of a funeral occurring on All Souls' Day, the first Mass of All Souls' Day is said whether the deceased be a priest or layman. The Oration, etc., which would ordinarily be said if the funeral Mass did not occur on All Souls' Day, are added to the prayers of the first Mass of All Souls' Day under one conclusion.

b) In the *Missa cotidiana* said as a conventual Mass.

In other Low private Requiem Masses, the Sequence may be said or omitted according to the desire of the celebrant.

Gregorian Masses

The Gregorian Masses are a series of thirty Masses offered for a deceased person. They should be said on thirty consecutive days.²⁹ If a priest does not celebrate Mass on the last three days of Holy Week, he can resume the series on Easter, and the series is not considered broken.³⁰

The same priest does not have to say all the Masses, but may have some other priest celebrate some of them. However, only one Mass of the series may be said each day.³¹

Although it is commendable, it is *not necessary* that the Gregorian Masses be Requiem Masses.³²

²⁹ S. C. Indulg., Jan. 14, 1884, AAS, V, p. 32. Noldin says that if the stipend for these Masses is very large (*extraordinarium*), the priest is considered to have bound himself strictly, and thus must repeat all if he breaks the series inculpably. On the other hand, if the stipend is only ordinary, he does not seem to be bound to begin all over: "Sufficit, si numerum triginta missarum expleat earumque unam saltem in altari privilegiato celebret" (Noldin, III, p. 332). Davis says if the series is broken, the priest should seek condonation of the interrupted series from the donor or, if that is impossible, from Rome (Davis, III, p. 157).

³⁰ Benedict XIV, *Institutiones Ecc.*; cf. O'Connell, I, p. 161, ft. 32.

³¹ AAS, V, p. 32.

³² *Ibid.*; Davis, III, p. 156.

CHAPTER II

BLESSING THE BODY OF THE DECEASED

According to the Roman Ritual the body of the deceased should be blessed where it is laid out and the *De profundis* recited. The *Miserere* is chanted while the body is borne in procession to the church. After entering the church and while escorting the body down the aisle, the priest says the *Subvenite* while the choir chants it.

At present the rite described in the Roman Ritual is not carried out in every detail. The general custom is to meet the body in the vestibule of the church where it is sprinkled with holy water and the *De profundis* recited. The *Miserere* and the *Subvenite* are said while the body is escorted to the front of the church. While the body is being brought in, the choir chants the *Subvenite*.³³ The priest finishes reciting the Psalms and responses at the foot of the altar. Then he genuflects and goes to the sacristy to vest for Mass.³⁴

³³ *Rit. Rom.*, VI, iii, 3.

³⁴ If a pall is used to cover the casket, it must be black. Cf. *Clergy Review*, June, 1936, p. 502.

CHAPTER III

SOLEMN OFFICE OF THE DEAD

I. INTRODUCTION

There are two occasions on which the Office of the Dead may occur. The first is the Commemoration of All Souls on November 2; the second is the occasion of a death or burial, or one of the privileged days following the funeral (v.g., third, seventh, etc.), or an anniversary in the strict or loose sense (p. 281).

The Office may be sung solemnly or merely recited. The term "Office of the Dead" usually refers only to the three greater Hours of the Office: First Vespers, Matins, and Lauds. Of course, the Small Hours on All Souls' Day are part of the Office of the Dead, but on the occasion of death or burial these Hours are not considered. Even on All Souls' Day they are never celebrated solemnly.

The Office of the Dead is said to be celebrated solemnly when it is sung in the presence of a celebrant (*hebdomadarius*), vested in cope, or stole, or both.³⁵

The Office of the Dead may be sung or recited publicly on any day on which a Requiem Mass is permitted. In connection with a funeral the Office may be sung or recited at any time, even on the days when the Exequial Mass is prohibited. On the more solemn feasts, however, it can be held only in the afternoon, after all the Hours of the day are finished, and then the funeral bells may not be rung. It should never be sung or recited publicly during the last three days of Holy Week.³⁶ It may never be sung publicly in the presence of the Blessed Sacrament exposed.³⁷

³⁵ Cf. Callewaert, p. 230, ft. 4.

³⁶ Cf. Callewaert, p. 230; Wapelhorst, p. 520.

³⁷ SRC 3479, 4.

II. VESPERS

Foreword

If Solemn Vespers of the dead are celebrated, Matins, at least, should also be celebrated.³⁸ However, Vespers may be omitted. In this case, Matins, or Matins and Lauds, may be celebrated alone. Since Vespers of the dead are First Vespers, they should be held on the evening before the day for which the Office is said.

Six candles of unbleached³⁹ wax are lighted on the altar. The antependium is purple⁴⁰ if the Blessed Sacrament is reserved, black if It is not reserved. If Vespers follow immediately on some part of the Office of the day, the altar furnishings are changed from festive to penitential.⁴¹

Besides the celebrant, there is a master of ceremonies. There should be no other ministers.⁴² The celebrant is vested in black cope, or black stole, or both.⁴³ Everyone else should be dressed in cassock and surplice. Everyone except the master of ceremonies should wear his biretta.

Ceremonies

If there is a procession from the sacristy, the C comes last. The MC comes out immediately before him. All others proceed in order of dignity (those of greater dignity last). The MC goes immediately to the foot of the altar toward the Epistle side. The C goes to the foot of the altar at the center. The C removes his biretta and gives it to the MC; then both genuflect.

The MC leads the C to the sedilia. When the C reaches the sedilia, he turns around to face the altar. The MC stands at the right of the sedilia as at ordinary Solemn Vespers.

If Vespers follow the bringing of the body to the church, the C, on reaching the sanctuary, genuflects at the foot of the altar and goes directly to the sedilia.

If Vespers follow some part of the Office of the day, the C

³⁸ Callewaert, p. 229.

³⁹ Martinucci, II, p. 89.

⁴⁰ Cf. p. 7.

⁴¹ Martinucci, II, p. 90.

⁴² Callewaert, p. 230.

⁴³ This is an exceptional case. Ordinarily the stole may not be worn at the Office. Cf. Callewaert, p. 230.

remains at his place and changes his vestments from the festive to black.⁴⁴

When the C reaches the sedilia after the procession, everyone says the *Pater* and *Ave* silently. The *Pater* and *Ave* are omitted, however, if Vespers follow immediately after the bringing of the body to the church or some part of the Office of the day.⁴⁵ In the latter case, Vespers begin immediately with the first antiphon (*Placebo*). The organ is not used.⁴⁶ The choir sits during the singing of the Psalms.

The antiphons, including the antiphon for the *Magnificat*, are intoned by a *schola cantorum* (chanters). The chanters also intone the Psalms, the *Magnificat*, the versicle after the fifth Psalm, and the *Requiescant in pace*. At the end of each Psalm, *Requiem aeternam*, etc., replaces the usual *Gloria Patri*.

Whenever this Office is celebrated solemnly, i.e., whenever it is sung in the presence of a C dressed in cope, stole, or both, the antiphons are doubled.⁴⁷ They are doubled, moreover, on the day of burial, on the most opportune day after receiving news of death, on the third, seventh, and thirtieth days, and on an anniversary in a strict or wide sense.

There is no *Capitulum* or hymn in Vespers of the dead. Consequently, immediately after the fifth antiphon, the chanters sing the versicle. The choir answers. Then the chanters intone the antiphon for the *Magnificat*. When they finish, everyone rises.

The chanters intone the *Magnificat*, which is taken up by the choir. There is no incensation during the *Magnificat*. At the end everyone sits once more for the repetition of the antiphon.⁴⁸

When the antiphon of the *Magnificat* has been repeated, all rise. The MC leads the C to the foot of the altar,⁴⁹ and everyone kneels.

Pater Noster

The C intones *Pater noster*. The rest of the *Pater* is said

⁴⁴ Martinucci, II, p. 91.

⁴⁵ *Rit. Rom.*, VI, iv.

⁴⁶ Cf. SRC 4156, 2. Cf. also De Carpo-Moretti, p. 61.

⁴⁷ *Rit. Rom.*, VI, iv.

⁴⁸ Van der Stappen, II, p. 315.

⁴⁹ Callewaert, p. 231, ft. 6.

silently up to *Et ne nos*, etc., and this the C chants. The choir answers *Sed libera nos a malo*.

The Psalm *Lauda, anima mea*, which follows the *Pater* in the Ritual, is never sung when the antiphons are doubled.⁵⁰

Thus, when the choir answers *Sed libera*, etc., the C, still kneeling, sings the versicles beginning with *A porta inferi*. The choir, also kneeling, makes the responses.

The C rises alone⁵¹ to sing *Dominus vobiscum*, and the choir answers while kneeling. The C chants the oration, ending with the long conclusion, and then sings *Requiem aeternam*, etc. (always using the plural form). The choir answers. Then the chanters rise and sing *Requiescant in pace*;⁵² the choir answers *Amen*, and Vespers are ended.

III. MATINS AND LAUDS

Foreword

Matins and Lauds should be celebrated before the Requiem Mass. However, they may be anticipated and sung the evening before, after Vespers of the dead or after Compline of the day.⁵³

The preparations for Matins are practically the same as those for Vespers. At Matins, however, a lectern, uncovered, is also needed. If Matins follow immediately after part of the Office of the day, the altar furnishings should be changed from the festive to the penitential.

All three nocturns of Matins should be sung, but one nocturn is sufficient. If only one is sung, it should be the first nocturn on the day of burial and on Sundays, Mondays, and Thursdays; the second on Tuesdays and Fridays; the third on Wednesdays and Saturdays.⁵⁴ The day is determined by the day for which the Office is said, not by the day on which Matins are sung. Thus, if Matins are anticipated, the nocturn corresponding to the following day is sung.⁵⁵

⁵⁰ De Carpo-Moretti, p. 62; cf. *Rit. Rom.*, VI, iv.

⁵¹ Van der Stappen, II, p. 315.

⁵² De Carpo-Moretti, p. 62.

⁵³ De Carpo-Moretti, p. 74.

⁵⁴ *Rit. Rom.*, VI, iv.

⁵⁵ Cf. Callewaert, p. 229.

Whenever the Office is celebrated solemnly, the *Invitatorium* is sung. The rules for doubling the antiphons are the same as for Vespers (p. 294).

Besides the ministers mentioned for Vespers, two chanters and Lectors are needed. If only one nocturn is sung, three Lectors are needed; if all three nocturns are sung, nine are necessary. The C does not sing the last Lesson of the Office of the Dead.⁵⁶

If Matins follow Vespers for the dead, the lectern is placed in the sanctuary after Vespers.

Procession

If there is a procession from the sacristy for Matins, the choir comes first, the nine (or three) Lectors are first in the choir procession. The other members of the choir enter in order of dignity, those of greater dignity last.

After the last of the choir, the two chanters enter the sanctuary. They do not go directly to their places, but stand a few paces from the foot of the altar in the center. The MC leads the C to the foot of the altar. The C removes his biretta and hands it to the MC. Then all four genuflect. The MC leads the C to the sedilia. The two chanters go to the lectern.

If there is no procession, the C observes the same procedure as at Vespers until he reaches the sedilia (p. 293). The two chanters enter the sanctuary when the ceremony that precedes Vespers is over.

Beginning of the Office

If the Office follows no other ceremony, when the C reaches the sedilia, all say the *Pater*, *Ave*, and *Credo*. However, if Matins follow Vespers for the dead, some part of the Office of the day, or the bringing of the body to church, the *Pater*, *Ave*, and *Credo* are not recited, and the service begins immediately with the *Invitatorium*.⁵⁷

After the *Pater*, *Ave*, and *Credo*, the MC gives the two chanters a signal to begin the *Invitatorium*. They sing it at the lectern.⁵⁸ The chanters and the choir alternate on the *Invitatorium* and

⁵⁶ Martinucci, II, p. 93; De Carpo-Moretti, p. 76; Van der Stappen, II, p. 317.

⁵⁷ *Rit. Rom.*, VI, iv.

⁵⁸ De Carpo-Moretti, p. 75; cf. also *Caer. Ep.*, II, vi, 7.

the Psalm. The choir repeats the *Invitatorium* after the chanters sing it the first time. The chanters sing the verses of the Psalms, and the choir comes in after each verse with either the whole *Invitatorium* or the second part as directed.

While the choir sings the *altera pars* of the *Invitatorium* after the second verse of Psalm 94, the MC leads the C over to the foot of the altar. They kneel on the lowest step at the words *venite, adoremus, et procidamus ante Deum*. Everyone else kneels in his place. The chanters genuflect at the end of these words.⁵⁹ At the words *ploremus*, etc., all rise. The C and MC return to the sedilia.

When the *Invitatorium* has been repeated for the last time, the chanters intone the first antiphon. They then intone the Psalm, and the choir sits down. The chanters intone all the antiphons and Psalms just as at Vespers (cf. above), and also sing the versicles at the end of each nocturn.

After the versicle and response, all rise and recite the *Pater noster* silently.

The Lessons

During the *Pater noster* the MC leaves his place next to the sedilia, genuflects in the center, and goes to the first Lector's place. He takes the Lector's biretta and goes to the lectern with him, walking at his left. Both genuflect in the center, and bow to the C. At the lectern the MC stands at the left of the Lector, still holding his biretta.

No Absolution or Blessing is sung before the Lessons. The *Tu autem, Domine*, etc., at the end of each Lesson is also omitted. The Lector ends each Lesson with a special ending.⁶⁰

When the Lesson is finished, the MC and Lector genuflect at the lectern, bow to the C, and return to the Lector's place. There the MC returns the Lector's biretta. He then leads the next Lector to the lectern as he did the first. In the meantime, the *schola cantorum* chants the responsory.

The Second and Third Nocturns

The other two nocturns are sung in exactly the same manner.

⁵⁹ De Carpo-Moretti, p. 69.

⁶⁰ De Carpo-Moretti, p. 76.

As soon as the last responsory of one nocturn is finished, the chanters intone the first antiphon of the next. Matins end with the last responsory of the third nocturn.

Lauds

Lauds should follow Matins; however, for a reasonable cause, this Hour may be omitted.⁶¹ If it is omitted, the C goes to the foot of the altar after the last responsory and concludes Matins just as he did Vespers.

If Lauds are sung, the whole ceremony is conducted in the same manner as Vespers.

IV. RULES FOR THE CHOIR AT SOLEMN OFFICE OF THE DEAD

Vespers

Stand from the beginning of the Office to the intonation of the first Psalm. Then sit down and put on your birettas. Do not remove your birettas at the end of the Psalm, since the *Requiem aeternam*, etc., is sung instead of the *Gloria Patri*.

Remain seated until after the antiphon for the *Magnificat* is sung. (There is neither *Capitulum* nor hymn.) Rise for the singing of the *Magnificat*. Sit down again for the repetition of the antiphon. Rise when the antiphon is finished. Remain standing until the C kneels after intoning the *Pater noster*. Then kneel and remain kneeling until the end.

Matins

Stand until the first Psalm is intoned. Sit until after the response is made to the versicle of the first nocturn, and then stand. Recite the *Pater* silently. Then sit for the singing of the Lessons. Remain seated until after the versicle of the second nocturn. Then rise, etc., as above. Observe the same direction for the third nocturn.

Lauds

Follow the rules for Vespers.

⁶¹ Cf. Callewaert, p. 229.

CHAPTER IV

SOLEMN REQUIEM MASS

I. CHOIR CEREMONIES

They are the same as choir ceremonies at the ordinary Solemn Mass with the following exceptions:

1. The choir kneels during the Collects, from the conclusion of the *Sanctus* until the C has sung *Pax Domini*, etc.,⁶² and during the Postcommunions.
2. The choir sits after the *Oremus* of the Offertory until the beginning of the Preface.

II. THE CELEBRANT

In the Sacristy

Vest between the D and SD. At the proper time bow to the cross and put on your biretta. Turn right and prepare to go into the procession behind the D. If it is customary, you may take holy water from the D at the door of the sacristy.

Prayers at the Foot of the Altar

Remove your biretta at the foot of the altar and hand it to the D.⁶³ Genuflect on the floor and begin the Prayers at once.⁶⁴

Recite the Prayers in a subdued tone.⁶⁵ At the words *et vobis*, *fratres* and *et vos*, *fratres*, turn slightly toward the D and then toward the SD. Remain bowed profoundly until after the *Misereatur*.

⁶² SRC 3624, 10; *Rub. Gen.*, XVII, 5.

⁶³ The D does not kiss your hand. All kisses are omitted in the Requiem Mass, except the kisses of the vestments, of the altar, and of the paten when you have made the signs of the cross in the *Libera nos*, *quaesumus*.

⁶⁴ The Psalm *Judica me* is not said in the Requiem Mass.

⁶⁵ For the different tones of the voice, cf. Celebrant at Solemn Mass, p. 184.

When the Prayers are finished, go up to the altar saying the prayer *Aufer a nobis*, etc. When you have kissed the altar, go to the Missal immediately.

Introit

At the Introit make the sign of the cross over the Missal, placing your left hand on the altar. Do not say the *Gloria Patri* at the end of the Introit, but repeat *Requiem aeternam*, etc. Do not begin the *Kyrie* until the *schola* has finished the Introit. Then recite the *Kyrie* alternately with the D and SD.

Orations to Sequence

Remain at the Missal until the MC gives you a signal as the choir sings the last *Kyrie*; then return to the center, kiss the altar, and turn right to sing *Dominus vobiscum*. Return to the Missal and sing the Orations (p. 289). When you have finished the Orations, read the Epistle, Gradual, Tract, and Sequence. Do not bless the SD after he has sung the Epistle.

When you have finished the Sequence, go to the sedilia *per brevior*, without genuflecting or bowing (p. 204). Remove your biretta and bow at the Holy Name in the verse *Recordare, Jesu pie*. At a signal from the MC, as the choir begins *Inter oves locum praesta*, return to the altar *per longior*. Bow, genuflect on the step, and ascend to the platform. Say the *Munda cor meum* at once, but omit *Jube, Domine, benedicere* and *Dominus sit in corde meo*, etc.

Gospel

When you have read the Gospel, do not kiss the Missal or say *Per evangelica dicta*.⁶⁶ Do not bless the D before he sings the Gospel, but remain facing the altar while he takes the book.

When the D and SD genuflect to begin the Gospel procession, go to the Epistle side and remain facing the altar until the D sings *Dominus vobiscum*. Then turn to face him. Each time the Holy Name occurs in the Gospel, turn and bow to the cross.

The SD does not bring the book to be kissed after the Gospel, nor does the D incense you. Move back to the center as soon as the Gospel has been sung.

⁶⁶SRC 2956, 10.

When the D and SD have returned to their places behind you and have genuflected, kiss the altar and turn right to sing *Dominus vobiscum*. Sing *Oremus* facing the altar and recite the Offertory prayer in a subdued tone.

Offertory to Communion

When you have placed the host on the corporal after offering it, set the paten partly under the edge of the corporal as at Low Mass. Do not bless the water, but say the prayer *Deus, qui humanae substantiae* as usual. Recite the *Offerimus tibi* with the D while he assists you in offering the chalice. When you have made the sign of the cross over the *oblata* and have finished the prayer *Veni, sanctificator*, put incense into the thurible while saying *Per intercessionem beati Michaelis Archangeli*, etc. (Cf. p. 195.)

Take the thurible from the D and incense the *oblata* without genuflecting. Then genuflect and incense the cross and the altar while saying the *Dirigatur*.

When you have finished incensing the altar, give the thurible to the D, saying as you do so *Accendat in nobis Dominus*, etc. Bow to the D before and after being incensed.

Omit the *Gloria Patri* in the *Lavabo* while the AA⁶⁷ wash your hands at the Epistle side.

At the *Agnus Dei* do not strike your breast as you say *dona eis requiem*. Omit the first of the three orations before the Communion, i.e., *Domine Jesu Christe, qui dixisti*, etc. Do not give the *Pax*.

Communion

If Communion is to be distributed,⁶⁸ genuflect with the D and SD after the D has opened the tabernacle (unless ciboria containing Hosts are already on the corporal), and again after uncovering the ciboria.

⁶⁷ It has been a widespread custom to have the D and SD wash the C's hands at this time. However, rubricists are divided, and an argument from convenience would suggest that the AA do it, since it is then easier for the D and SD to accompany the C back to the center of the altar. Cf. O'Connell, III, p. 165, ft. 39; LeVasseur-Haegy, I, p. 673.

⁶⁸ Holy Communion may be given in a Solemn Requiem Mass. Cf. SRC 3177; Callewaert, p. 189, ft. 2. The D may not sing, but must recite the *Confiteor* (SRC 4104, 2). Cf. p. 220, ft. 8.

When the D has finished the *Confiteor*, say the *Misereatur vestri*, etc. After the *Indulgentiam*, if the D and SD are *not* to receive Communion, they will come to your right and left respectively. Genuflect together with them, turn right, and say *Ecce Agnus Dei*, etc., and *Domine, non sum dignus* as usual.

If the D and SD *are* to receive Communion, do not wait for them to join you at the altar, but genuflect, turn right, and say *Ecce Agnus Dei*, etc., immediately.

Give Communion to the AA who hold the Communion cloth immediately after those in Major Orders have received at the altar. Then go to the edge of the sanctuary and distribute Communion, beginning at the Epistle side. When you have finished, do not purify either paten into the ciborium. Wait until the SD has uncovered the chalice, after he and the D have changed places. Then purify both patens into the chalice.

Ablutions

Receive the first and second ablutions from the SD at the center. After the second ablution do not dry the chalice, but push the purificator down into the cup and leave the chalice on the corporal for the SD.

When you have sung *Dominus vobiscum* after the Postcommunions, turn back to the altar while the D sings *Requiescant in pace*. While the D is singing these words, say them in a subdued tone. The SD answers *Amen* (p. 198, ft. 56).

Do not give the Blessing, but, when you have finished the prayer *Placeat tibi, sancta Trinitas*, kiss the altar and go at once to say the Last Gospel.

If There Is No Absolution

When you have said the Last Gospel, come to the center of the altar and wait until the MC gives you a signal to go into the procession. At the signal, bow to the cross, turn right, and go down the front steps a little to the Gospel side. Genuflect on the floor, take your biretta from the D, and follow the D into the sacristy.

There remove your biretta; bow first to the cross and then to the D and SD. Divest, assisted by the MC.

Absolution

When you have finished the Last Gospel, come to the center and, when the D and SD are standing beside you, genuflect and go to the sedilia *per breviorē*.⁶⁹ Remove your chasuble and maniple, and put on a black cope.⁷⁰ Then turn left to face the altar.

When the MC gives you the signal, return to the altar, bow to the clergy, genuflect, and turn right to begin the Absolution. If the Absolution is for a lay person *corpore praesente vel absente*, or if it is for a priest or prelate *corpore absente*, stand between the coffin and the altar, a little to the Epistle side.⁷¹ If the Absolution is for a priest or prelate *corpore praesente*, stand so that the coffin is between you and the altar.

If the body is present, begin the Absolution by singing the oration *Non intres in iudicium*. If the body is not present, the Absolution begins with the responsory *Libera me, Domine*, sung by the choir. This responsory is not begun until the C is standing before the coffin.⁷²

As the choir begins to repeat the *Libera me*, put incense into the thurible and bless the incense as usual (p. 44, ft. 42). After the second *Kyrie*, *eleison* has been sung, intone *Pater noster* and say the rest silently.

Take the sprinkler from the D and genuflect to the altar. Accompanied by the D at your right, go along the right side of the coffin first, sprinkling it three times. Bow to the cross while the D genuflects.⁷³ Then return along the other side of the coffin, sprinkling it again three times.

Return the sprinkler to the D and take the thurible from him.

⁶⁹ O'Connell, III, p. 167; Van der Stappen, V, p. 164; Wapelhorst, p. 584; Mueller, p. 227.

⁷⁰ If no cope is available, the C may give the Absolution in the alb with the stole crossed in front. The D and SD, in this case, must remove their dalmatic and tunic, as well as maniples. Cf. Callewaert, p. 190, ft. 4.

⁷¹ *Rit. Cel.*, XIII, 4: "... aliquantulum versus cornu Epistolae, ita ut Crucem Subdiaconi respiciat." Authors echo this direction and give as a reason that the C must not turn his back to the altar.

⁷² SRC 3108, 4.

⁷³ If the SD is standing between the coffin and the altar (i.e., at a Mass for a priest or prelate *corpore praesente*), it seems more probable that the C also should genuflect.

Genuflect to the altar and incense the coffin in the same manner as you sprinkled it. Then return the thurible to the D and sing the versicle *Et ne nos inducas in tentationem*, etc. Sing *Requiescat* or *Requiescant in pace* (depending on whether the Absolution is for one person or more than one).

If the body is *not* present, you may sing either the oration *Absolve, quaesumus, Domine*, or another suitable oration, v.g., the oration of the Mass or one of those listed in the Missal or Ritual. If the body *is* present, however, you must sing the oration *Deus, cui proprium est misereri*.

Then make the sign of the cross over the coffin in the same manner as when you give the Blessing at the end of Mass, saying *Requiem aeternam dona ei (eis) Domine*. The choir then sings *Requiesca(n)t in pace*.

Unless the Absolution was for all the faithful departed,⁷⁴ make the sign of the cross again over the coffin and sing *Anima ejus* or *Animae eorum et animae omnium*, etc., *recto tono*. When the choir has responded *Amen*, begin the antiphon *Si iniquitates*⁷⁵ in a subdued tone and return to the altar. Meanwhile, recite the rest of the antiphon and the Psalm *De profundis*, alternating with the D.

Genuflect on the floor before the altar, put on your biretta, and go to the sacristy between the D and MC. Facing the cross, finish the Psalm, repeat the antiphon, and recite the versicles, the *Pater noster*, and the oration as printed in the Missal or Ritual.

DIFFERENCES BETWEEN THE REQUIEM AND THE ORDINARY SOLEMN MASS

1. Omit all kisses, except of vestments, of the altar, and of the paten after you have made the sign of the cross in the *Libera nos, quaesumus*.

2. Do not say the Psalm *Judica me* in the Prayers at the Foot of the Altar.

3. Incense is used only at the Offertory, Consecration, and Absolution.

⁷⁴ If the Absolution was *pro omnibus defunctis*, the versicle *Anima ejus* and all that follows it is omitted (*Miss. Rom.*; SRC 1743, 7).

⁷⁵ The antiphon *Si iniquitates* and the Psalm *De profundis* are recited, not chanted (SRC 2696, 2).

4. Do not say the *Gloria Patri* in the Introit; do not sign yourself, but make the sign of the cross over the Missal.

5. Say the Sequence (*Dies irae*) in all sung Masses of Requiem (p. 289).

6. Do not bless the SD after the Epistle; sit while the Sequence is sung; return to the altar at the verse *Inter oves locum praesta*.

7. Say the *Munda cor meum*, etc., but omit the *Jube, Domine, benedicere* and *Dominus sit in corde meo*, etc., before reading the Gospel; do not kiss the book and do not say *Per evangelica dicta*, etc.

8. Do not bless the D before he sings the Gospel; you are not incensed after the Gospel, nor do you kiss the book.

9. After offering the host, place the paten halfway under the corporal as at Low Mass. Do not bless the water at the Offertory, but say *Deus, qui humanae substantiae*, etc., as usual.

10. Omit the *Gloria Patri* in the *Lavabo*.

11. Say *dona eis requiem* in place of *miserere nobis* in the *Agnus Dei*; do not strike your breast. Omit the first of the three orations before your Communion and do not give the *Pax*.

12. While the D sings *Requiescant in pace*, face the altar and say it in a subdued tone.

13. Do not give your Blessing, but kiss the altar immediately after you have said the *Placeat tibi, sancta Trinitas*, and go to read the Gospel at once.

N.B. Cf. p. 303 for details of the Absolution.

III. THE DEACON

Foreword

1. All kisses (except of vestments) are omitted for the D and SD; bows are retained.

2. There is no blessing before the Gospel; the ambo may not be used.⁷⁶

3. Incense is used at the Offertory and Consecration only; the C alone⁷⁷ is incensed after the Offertory.

4. There is no *Pax*.

⁷⁶ *Caer. Ep.*, II, xi, 5.

⁷⁷ If the Ordinary assists, he also is incensed, but by the AP.

In the Sacristy

First wash your hands. Then vest at the right of the C in amice, alb, cincture, maniple, stole, and dalmatic. (Cf. Principles for the D and SD, pp. 199 ff.)

At the MC's signal bow to the cross and then to the C. Put on your biretta and remain at the vestment case until the procession has filed out of the sacristy. Walk directly in front of the C. If customary, take holy water from the MC and, after giving it to the C, sign yourself.

Entering the Sanctuary

If the entrance to the sanctuary is from the Gospel side, walk a little past the center and stand to the Epistle side. If it is from the Epistle side, step back just before you reach the center and let the C pass in front of you.

Remove your biretta and put it in your left hand. Then take the C's biretta and hand both to the MC. Genuflect on the floor and begin the Prayers.

Prayers at the Foot of the Altar

Make the sign of the cross. Omit the Psalm *Judica me*. Sign yourself at *Adjutorium*, bow your head profoundly toward the C at the *Misereatur*, and bow your body profoundly at the *Confiteor*. At the words *et tibi, Pater* and *et te, Pater*, bow toward the C.

Remain bowed for the C's *Misereatur*; then stand erect and sign yourself at the *Indulgentiam*. Bow your body moderately toward the altar for the last four responses.

After the Prayers go up to the top step behind the C.⁷⁸ After he has kissed the altar, move to the Epistle side with him and stand behind him, but a little to his right.

Introit, Kyrie

At the beginning of the Introit, do not bless yourself. There is no *Gloria Patri*. Say the *Kyrie* alternately with the C.

⁷⁸ Some authors have the D and SD go up to the platform with the C as at the ordinary Solemn Mass. This, however, seems a needless complication, since there will be no incensing. Cf. Mueller, p. 222; Van der Stappen, I, p. 161; Callewaert, p. 153.

At a signal from the MC, immediately after you have responded to the *Kyrie*, turn left and line up with the SD, behind the C. Near the end of the sung *Kyrie*, at a signal from the MC, go to the center for the *Dominus vobiscum*.

Orations, Epistle

Return to the Epistle side for the Orations and stand directly behind the C. Make all the bows. At *Per Dominum nostrum Jesum Christum* of the last Oration, bow to the cross and go to the C's right on the top step to point out the Epistle. Turn the pages if necessary. Answer *Deo gratias* at the end of the Epistle.

While the Sequence is being said, stand behind⁷⁹ and to the right of the C as at the Introit. When he has finished, go to the sedilia *per brevior*, allowing the C to pass in front of you (p. 204).

Remove your biretta and bow at *Recordare, Jesu pie*. Return to the altar at *Inter oves locum praesta*, bow to the clergy, genuflect, and go to the top step, a little to the Epistle side.

Gospel

After you have signed yourself at the beginning of the Gospel, turn left and descend to the floor. Take the book from the MC, with the opening to your left.

Go to the center, bow to the clergy, and genuflect. Then ascend to the altar and place the book in the center,⁸⁰ with the opening toward the Gospel side.

Stand at the front edge of the platform a little to the right while the C finishes reading the Gospel. When he has finished, turn left and kneel on the edge of the platform, a little to the Epistle side. Making a medium body bow, recite the *Munda cor meum*.⁸¹ Then rise, take the book from the altar, bow to the C, and descend to the right of the SD.

Gospel Movement

Genuflect at the MC's signal, bow to the clergy, turn toward the SD, and follow him to the place where the Gospel is sung

⁷⁹ The MC assists the C at the Missal during the Sequence.

⁸⁰ *Ordo Missae*; SRC 4077, 3.

⁸¹ There is no incensing at the Gospel in a Requiem Mass.

(p. 212, ft. 87). Open the book and give it to the SD. With your hands joined, sing *Dominus vobiscum*.

While you sing *Sequentia sancti Evangelii*, etc., make the small signs of the cross on the book, etc. (p. 32). Then join your hands and begin the Gospel.

At the end of the Gospel wait until the SD gives the book to the MC. Then go at the SD's right to your place behind the C at the center of the altar. Genuflect with the SD and stand there for the *Dominus vobiscum*.

Offertory

At *Oremus* bow and go to the right of the C. When the SD comes to the altar, take the burse, remove the corporal, etc., (p. 205). If small hosts are to be consecrated, place the ciboria on the corporal and uncover them. Lay the covers *outside* the corporal.

Take the pall from the chalice, placing it on the corporal and against the altar card. Use the thumb and forefinger of each hand to give the paten to the C, but do not kiss the paten or the C's hand (p. 305). When the C has offered the host, cover the ciboria. The veils of the ciboria are not used until after Communion.

After the SD has purified the chalice, take it with your left hand at the node, placing your left hand in the middle of the folded purificator so that the purificator falls along the base of the chalice.

With your right hand take the wine cruet from the SD and, holding the chalice a little inclined toward the C, pour wine into the chalice until the C signals to stop. Then give the wine cruet to the SD and wait until he pours the water. Wipe the side of the cup with the purificator folded around the index finger of your right hand. Your right arm should not be raised too high.⁸²

Then fold the purificator in half and place it over the edge of the paten, which the C has placed under the right edge of the corporal. Take the chalice with your right hand at the cup and your left hand under the base. Holding the chalice erect, with the cross on the base facing the front, give it to the C. Be care-

⁸² SRC 2572, 14.

ful to let your left arm pass under the C's right when you give him the chalice and when you give him the paten.

During the *Offerimus* hold the base of the chalice with your right hand; keep your left hand on your breast. With your eyes on the cross recite the *Offerimus* with the C. When the C places the chalice on the corporal, cover it with the pall.

Incensing

After the *Veni, sanctificator* take the boat from the MC in your left hand; give the spoon to the C with your right. Bow and say *Benedicite, Pater reverende*. Take the spoon from the C and return the boat to the MC. Take the thurible in your right hand and give it to the C.

During the incensing of the *oblata*, place the index finger and the middle finger of your right hand on the base of the chalice.⁸³ With your left hand hold the back of the C's chasuble, near the shoulder.

After the C incenses the *oblata*, still holding the chasuble with your left hand, set the chalice in the upper right hand corner of the *corporal*.⁸⁴ Then genuflect with the C (p. 216, ft. 96). When the C has incensed the cross, move the chalice back to the center of the corporal before genuflecting.

After the C has incensed the altar, stand on the top step and take the thurible from him. Turn right, descend to the floor, and incense the C with three double swings, bowing before and after. Then give the thurible to the T.

While the C washes his hands, stand behind him on the top step as you do for the Orations.⁸⁵ Go with him to the center and respond to the *Orate, fratres*.

Sanctus

Near the end of the Preface, at a signal from the MC, go to the C's right without genuflecting and recite the *Sanctus* with him bowing your head profoundly. Stand erect during the *Benedictus* and make the sign of the cross.

Then turn left and descend to the top step. Genuflect behind

⁸³ *Rit. Cel.*, VII, 10.

⁸⁴ *Ibid.*

⁸⁵ For a discussion of this point, cf. p. 301, ft. 67.

the C and go to his left to assist at the Missal, pointing out the text and turning the pages. For the *Memento* step back a little from the Missal. Then step up and remain at the Missal until the *Quam oblationem*.

If small hosts are to be consecrated, go to the right of the C at the *Quam oblationem*, genuflecting in the center. Holding each ciborium at the base with your left hand, remove the cover and place it outside the corporal. Then go down to the top step, a little to the Epistle side.

If small hosts are not to be consecrated, take this position at once at the *Quam oblationem*, genuflecting in the center as described above.

Consecration

When the C bows at the words of consecration, kneel on the edge of the platform. When the C genuflects, make a profound head bow. During the elevation of the Host, lift the edge of the chasuble slightly with your left hand. Let go of the chasuble *before* the C genuflects and bow as he genuflects. Then rise, cover the ciboria, if there are any, and uncover the chalice.

After placing the pall against the altar card, kneel as before, bow when the C genuflects, and hold his chasuble during the elevation of the chalice. When he sets the chalice down, rise and place the pall on the chalice. Genuflect with the C and go to his left, genuflecting again when you arrive.

End of the Canon

Assist the C at the Missal. At the *Memento* step back as before. Do not strike your breast at the *Nobis quoque peccatoribus*. At *Per quem haec omnia* genuflect, go to the C's right, uncover the chalice after the words *praestas nobis*, and genuflect with the C.

As the C makes the signs of the cross, place your right hand at the base of the chalice.⁸⁶ After he brushes the fragments from his fingers, place the pall on the chalice. Genuflect with the C and remain at his right.

⁸⁶ *Caer. Ep.*, I, ix, 5.

Pater Noster

At *Oremus* bow to the Blessed Sacrament. At *audemus dicere*, at a signal from the MC, genuflect, turn left, and stand on the top step behind the C. At the words *dimitte nobis* genuflect and ascend to the C's right.

Take the paten from under the edge of the corporal with your right hand, transfer it to your left hand, and wipe it with the purificator. Place the purificator on the altar, about midway between the corporal and the Epistle corner.

Then, with your right hand hold the paten upright on the altar, concave side toward the center. Let the C take it without kissing either the paten or his hand (p. 305). Uncover the chalice at a signal from the C and genuflect with him. When he has dropped the piece of Host into the chalice and has rubbed his thumbs and forefingers together over the chalice, replace the pall and genuflect.

Agnus Dei

Recite the *Agnus Dei* with the C, but do not strike your breast. Then change places with the SD, genuflecting before and after. Genuflect when the C does. Bow your head profoundly but do not strike your breast at the *Domine, non sum dignus*.

When the C receives the Host, step back and again bow your head profoundly. When the SD uncovers the chalice, genuflect with the C. Then step back and bow as before while he consumes the Precious Blood.

Distribution of Communion

Cf. Deacon at Solemn Mass, p. 219.

Ablutions

While the SD ministers the first ablution, set the Missal for the *Communio*. After the Ablutions, when the SD places the purificator on the C's fingers, take the Missal and its stand, and change places with the SD, genuflecting in the center. Place the Missal and stand at the Epistle corner, turn left, and step down directly to the top step.

Stand behind the C for the *Communio* and the Postcommun-

ions. After the *Communio* accompany the C to the center for the *Dominus vobiscum*. Then return to the Epistle side for the Postcommunions. Make all the bows. After the last Postcommunion return to the center with the C.

Requiescant in pace

After the C sings *Dominus vobiscum*, sing *Requiescant in pace*, facing the altar.⁸⁷ Then step a little to the Epistle side for the Last Gospel. Genuflect at *Et Verbum caro factum est*.

If There Is No Absolution

When the C comes to the center of the altar, ascend to his right and remain there until the recessional is over. At a signal from the MC bow to the cross, turn left, and descend to the floor. Genuflect on the floor, take the birettas from the MC, and give the C his biretta. Then put on your own and precede the C to the sacristy. In the sacristy stop at the right of the C, take off your biretta, and bow to the cross and then to the C.⁸⁸ Then divest at the right of the C.

Absolution

When the C comes to the center, go up to his right, genuflect, and go the short way to the sedilia. At the sedilia remove your maniple. At the MC's signal go to the altar at the C's right. Genuflect, bow to the clergy, turn left, and, at the left of the C, go to the edge of the sanctuary.⁸⁹ There stand a little to the Epistle side (p. 303, ft. 71).

When the *Libera nos* is repeated, step to the C's right and assist while incense is put in as usual. Bow and ask for the blessing. Hand the boat to the T, take the sprinkler from the MC, and go back to the C's left.

When the C intones *Pater noster*, give the sprinkler to the C.

⁸⁷ The plural number is always used (SRC 1611).

⁸⁸ SRC 2515, 7.

⁸⁹ If the Absolution is for a priest or a prelate whose body is present, physically or morally (p. 336), the SD stands between the coffin and the altar; the C, D, MC, and T are at the far end. The ceremony is the same except that the blessing and incensing are done without genuflecting beforehand, and the genuflection to the altar replaces the genuflection to the cross.

Genuflect to the altar and go around the catafalque with the C, holding the right side of the cope with your left hand. Genuflect to the processional cross when the C bows.

Returning to the sanctuary, take the sprinkler from the C in your left hand. Take the thurible from the T in your right hand and give him the sprinkler. Give the thurible to the C, genuflect, and accompany him as before. Hand the thurible back to the T and stand at the C's left for the rest of the ceremony.

After the C has sung *Anima ejus* or *Animae eorum et animae omnium*, etc.,⁹⁰ he begins to say the antiphon *Si iniquitates* in a subdued tone. As you return to the altar, recite this antiphon and the Psalm *De profundis* with him.

Genuflect on the floor, pick up the birettas, and hand the C his biretta. Put on your own and go to the sacristy at the right of the C, holding his cope and reciting the prayers alternately with him.

In the sacristy face the cross while you finish the prayers (p. 304). Then remove your biretta, bow to the cross and to the C, and divest.

DIFFERENCES BETWEEN THE REQUIEM AND THE ORDINARY SOLEMN MASS

1. All kisses, except of vestments, are omitted for the D and SD.

2. There is no *Asperges*.

3. Incense is used only at the Offertory, Consecration, and Absolution; the C alone is incensed after the Offertory (unless the Ordinary assists, in which case he also is incensed).

4. The Psalm *Judica me* is omitted from the Prayers at the Foot of the Altar.

5. After the Prayers do not go up to the platform with the C, but go behind him on the top step. Remain behind him as he goes to the book; then take your customary position, a little to his right, for the Introit.

6. While the C reads the *Dies irae*, stand behind him as at the Introit; when he has finished, go to the sedilia *per brevior*, allowing him to pass in front of you.

⁹⁰ These prayers are omitted if the Absolution is for all the faithful departed.

7. Return to the altar at *Inter oves locum praesta*; bow, genuflect, and stand on the top step a little to the Epistle side. After you have signed yourself at the beginning of the C's Gospel, take the book from the MC as usual and place it on the altar. Do not ask a blessing from the C after the *Munda cor meum*. The ambo may never be used.

8. After singing the Gospel go to the center with the SD at your left. Go up to the top step behind the C and genuflect with the SD.

9. Do not polish the paten at the Offertory, nor give it to the SD. Place the purificator over the edge of the paten.

10. While the C washes his hands at the *Lavabo*, stand behind him on the top step, as you would for the Orations. Accompany him to the center and respond to the *Orate, fratres*.

11. There is no *Pax*. Change places with the SD immediately after the *Agnus Dei*. Do not strike your breast at *dona eis requiem*.

12. Sing *Requiescant in pace* facing the altar. (The plural form is used although the Mass be for only one deceased.)

N.B. Cf. p. 312 for the details of the Absolution.

IV. THE SUBDEACON

Foreword

1. All kisses, except of vestments, are omitted for the D and SD; bows are retained.

2. The Epistle is always sung *recto tono*; there is no blessing after it.

3. Incense is used only at the Offertory and Consecration.

4. The humeral veil is not used; there is no *Pax*.

In the Sacristy

First wash your hands. Then vest at the left of the C in amice, alb, cincture, maniple, and tunic. (Cf. Principles for the D and SD, p. 199.)

At the MC's signal bow to the cross and to the C. Put on your biretta and remain at the vestment case until the procession has filed out. Walk directly in front of the D and behind the MC. If customary, take holy water from the MC.

Entering the Sanctuary

If the entrance to the sanctuary is from the Gospel side, step back just before you reach the center; let the C and D pass in front of you. If the entrance is from the Epistle side, walk past the center and stand a little to the Gospel side.

Remove your biretta and place it on the step as you genuflect on the floor. Then begin the Prayers.

Prayers at the Foot of the Altar

Make the sign of the cross. The Psalm *Judica me* is omitted. Sign yourself at *Adjutorium*, bow your head profoundly toward the C at *Misereatur*, and bow your *body* profoundly at the *Confiteor*. At the words *et tibi, Pater* and *et te, Pater*, bow toward the C.

Remain bowed for the C's *Misereatur*. Stand erect and bless yourself at the *Indulgentiam*. Make a medium body bow toward the altar for the last four responses. After the Prayers, remain on the floor but step behind the D at the center.⁹¹ Move to the Epistle side with the C and D for the Introit.

Introit, Kyrie

Stand on the floor, behind and to the right of the D. Do not make the sign of the cross. Respond to the *Kyrie* with the D and MC. At a signal from the MC, immediately after you have responded to the *Kyrie*, line up behind the C and D.

Near the end of the sung *Kyrie*, at a signal from the MC, go to the center with the C and D for the *Dominus vobiscum*.

Orations

Return to the Epistle side for the Orations. Stand directly behind the D and make all the bows. During the last Oration take the book from the MC. Hold it with both hands at the bottom, the upper edge resting against your breast. Wait in your place behind the D and bow at the *Per Dominum nostrum Jesum Christum* of the last Oration.

Then let the MC pass to your left as you go to the center; genuflect on the step, bow to the clergy, and return to your

⁹¹ Do not go up to the altar with the C. (Cf. p. 306, ft. 78.)

place behind the C, but a couple of paces from the steps (p. 226, ft. 23).⁹²

Epistle

Do not begin the Epistle until the choir has been seated. The MC may help you hold the book. When you have finished, close the book and hold it as before. Go to the center with the MC at your left, genuflect, bow to the clergy, and hand the book to the MC.

Then step to the right of the D for the rest of the Sequence. Make the bows with the C. When he has finished, go to the *sedilia per brevior* (p. 204).

Remove your biretta and bow at *Recordare, Jesu pie*.

At *Inter oves locum praesta* return to the altar *per longior*, bow to the clergy, genuflect, and change the book immediately.

Gospel

Make the necessary responses, standing on the top step at the Gospel side. After the C has finished reading the Gospel, step up to the platform, pick up the Missal-stand, and move it in to the center, a little to the left of the tabernacle and at an angle of about forty-five degrees. Descend to the floor immediately while the D kneels for the *Munda cor meum*.

Gospel Movement

When the D has joined you, genuflect at a signal from the MC, bow to the clergy, turn toward the D, and precede him to the place where the Gospel is to be sung. Step between the AA, turn left toward the people, and face directly toward the wall on the Epistle side. Hold the book with both hands, resting the top on your forehead.

When the D has finished singing the Gospel, close the book and hand it to the MC. Go to the altar at the left of the D. When he ascends to his place, step behind him and genuflect with him.

⁹²The ambo or lectern may not be used for Requiem Masses (*Caer. Ep.*, II, xi, 5).

Offertory

Bow at *Oremus*, genuflect, and go to the credence table.⁹³ With your left hand at the node of the chalice and your right hand on top, carry it, still veiled, to the altar. Place it on the altar, a little to the right of the D, hand him the burse, and give the chalice veil to the MC.

After the D has taken the paten, wipe out the chalice and hand it to him. Take the wine and water from the A, hand the wine to the D, and then take it back with your left hand.

Without asking for a blessing pour a few drops of water into the chalice and hand the cruets to the A. Go immediately to the left of the C, genuflecting on the lowest step at the center.

Incensing

Stand at the C's right when he turns to put incense into the thurible. While he incenses, stand at his left and hold his chasuble with your right hand. Genuflect before and after incensing the cross, after incensing the Epistle side, and after incensing the Gospel side.

As the C finishes incensing the Epistle side, pass behind him, descend the side steps to the floor, turn left, and stand at the D's left while he incenses the C. Bow before and after.

While the C washes his hands, stand behind him on the floor as for the Orations.⁹⁴ Go with him to the center.

Sanctus

Near the end of the Preface, at a signal from the MC, ascend to the C's left. Bow your head profoundly as you recite the *Sanctus* with the C and D. Sign yourself at the *Benedictus*. Then return to your place in the center at the foot of the altar.

Consecration

At the *Quam oblationem* go to the Epistle side and take the thurible from the T.⁹⁵ Kneel when the D does, as the C bends over the altar for the words of consecration.

⁹³ The SD does not wear the humeral veil at a Requiem Mass.

⁹⁴ Cf. Celebrant, p. 301, ft. 67.

⁹⁵ The SD does not put in the incense.

Make a profound head bow as the C genuflects before and after each elevation. At each elevation incense the Blessed Sacrament with three double swings. Stand after the Consecration, hand the thurible to the T, go back to the center, and genuflect.⁹⁶ Remain there until the *Pax Domini*.

Pater Noster

Bow at *Oremus* before the *Pater noster*. Do *not* go up to the altar at the words *Et dimitte nobis*.

Pax Domini

At these words, at a signal from the MC, genuflect and ascend to the C's left. Do not strike your breast at the *Agnus Dei*.

After the *Agnus Dei* change places with the D, genuflecting before and after. Genuflect with the C before the *Panem caelestem accipiam*. At the C's *Domine, non sum dignus* bow your head profoundly.

Step back a little and bow your head profoundly as the C receives the Host. At a signal from the C remove the pall, genuflect with him, and step back a little; bow when he receives the Precious Blood. Then cover the chalice.

Communion

Cf. Subdeacon at Solemn Mass, p. 231.

Ablutions

Take the cruets from the A; pour wine and water as the server does at Low Mass. Return the cruets to the A and place the purificator, opened to its full length, on the C's fingers. Change places with the D, genuflecting in the center.

If there is a ciborium to be purified, dry it first, cover it, and place it off the corporal to the right. Then purify the chalice and set it outside the corporal on the Gospel side. Place the purificator, paten, and pall on the chalice. Fold the corporal and put it in the burse (p. 205). Then cover the chalice, place the burse on top, and bring it to the credence table, genuflecting on the bottom step at the center.

⁹⁶ SRC 4027, 2. Cf. p. 202.

N.B. If the C should come to the center while you are building up the chalice, step off to the side.

Postcommunions

Stand behind the C and D at the Epistle side for the Postcommunions. If, however, the C and D are already at the center, genuflect when you get behind them.

Answer *Amen* when the C says *Requiescant in pace* (p. 198, ft. 56). Go around to the Gospel corner and hold the card with both hands during the Last Gospel. Make the responses, but do not genuflect at *Et Verbum caro factum est*.

If There Is No Absolution

After the Last Gospel replace the card and come to the left of the C at the center. Bow, descend the steps, genuflect, put on your biretta, and follow the MC to the sacristy. In the sacristy take off your biretta, and bow to the cross and then to the C. Divest at the left of the C.

If There Is An Absolution

After the Last Gospel replace the card, come to the left of the C, genuflect, and go the short way to the sedilia. At the sedilia remove your maniple. Get the processional cross near the credence table. Hold it with your right hand above your left and stand between the AA.

At the MC's signal follow the T to the center of the sanctuary; then stand in front of him. After the C genuflects at the foot of the altar, turn right, without first genuflecting or bowing (p. 43, n. 13), and go along the right side of the catafalque to the far end.⁹⁷ Stand facing the altar, a few steps from the end of the catafalque.

At the end of the ceremony go up into the sanctuary, wait for the others to genuflect, and follow the T into the sacristy. If the

⁹⁷ If the Absolution is for a priest or prelate whose body is present, physically or morally (p. 336), stand between the coffin and the altar. When you have reached the coffin, step to the right until the C has passed and then stand facing the body of the church. At the end of the Absolution move to the right to let the others go into the sanctuary; then follow them into the sanctuary and lead them into the sacristy behind the T.

*De profundis*⁹⁸ is being said, stand between the AA, with your back to the vestment case, until it is finished.

DIFFERENCES BETWEEN THE REQUIEM AND THE ORDINARY SOLEMN MASS

1. All kisses, except of vestments, are omitted for the D and SD.

2. There is no *Asperges*.

3. Incense is used only at the Offertory and Consecration.

4. The Psalm *Judica me* is omitted. After the Prayers do not go up to the platform with the C, but step behind the D on the floor at the center. Remain behind the C and D as the C goes to the book, and then take your usual position on the floor, a little to the right of the D, for the Introit.

5. Do not receive a blessing from the C after the Epistle, but return the book to the MC immediately after you have genuflected and bowed to the clergy. While the C finishes the *Dies irae*, stand at the right of the D as at the Introit.

6. After the C has read the Sequence, go to the sedilia *per brevior*; return to the altar at the verse *Inter oves locum praesta*. Bow to the clergy, genuflect, and change the book immediately.

7. After the C has read the Gospel and you have moved the book to the center, go down to the floor at the center while the D says the *Munda cor meum*.

8. After the D has sung the Gospel, give the book to the MC immediately and return to the altar at the left of the D. Genuflect on the step at the center, behind and with the D.

9. The humeral veil is not used; carry the chalice to the altar, covered with its veil. The water is not blessed at the Offertory.

10. When you have returned the cruets to the A, go to the left of the C immediately, genuflecting at the center.

11. While the C incenses the altar, stand at his left and hold his chasuble with your right hand. After the C has been incensed, go behind the D on the floor in the Oration formation while the

⁹⁸ The *De profundis* and other prayers are not said if the Absolution is for all the faithful departed.

AA wash the C's hands. Return to the center behind the C and D.

12. Go up to the platform at the end of the Preface; return to the floor at the center after the *Benedictus*.

13. At the *Quam oblationem* step between the MC and the T on the Epistle side. Kneel when the D does and incense the Blessed Sacrament with three doubles at each elevation, bowing your head profoundly before and after each elevation. Rise, give the thurible back, and return to the center, genuflecting when you arrive there.

14. Do *not* go up to the platform at *Et dimitte nobis*; go up, however, at the *Pax Domini*. Do not strike your breast at the *Agnus Dei*.

15. Change places with the D immediately after the *Agnus Dei*. There is no *Pax*.

N.B. Cf. p. 319 for details of the Absolution.

V. THE ACOLYTES

Foreword

Cf. Foreword to Acolytes at Solemn Mass (p. 234).

Beginning of Mass

At the MC's signal bow with the T to the cross in the sacristy and follow the T into the sanctuary. Genuflect in the center at the foot of the steps. After the genuflection

1A: go to the Epistle corner of the altar steps.

2A: go to the Gospel corner.

Place your candles on the bottom step. When the Ministers arrive at the altar, take the candles and genuflect with the Ministers. The 1A waits at the Epistle corner for the 2A to join him. Then walk together to the credence table, the 1A at the left of the 2A.

Place the candles at the rear of the table⁹⁹ and kneel in your places, the 1A at the right of the 2A. The 1A leads the Prayers. Stand when the C goes up to the altar.

Introit, Orations, Sequence

Do not make the sign of the cross at the Introit. Kneel for

⁹⁹ The candles remain lighted all during the Mass. Cf. O'Connell, III, p. 163.

the Orations and sit for the Epistle. When the Ministers come to the sedilia for the Sequence,

1A: go to the D's place and give him the C's biretta. When he has seated the C, give him his own and then hold the back of his vestment as he sits down.

2A: go to the SD's place. Hand him his biretta when the D takes his from the 1A. Hold his vestment while he sits down.

Go in front of the C, bow, return to your places, and sit.

Gospel Movement

Do not carry the candles at the Gospel.¹ When the D kneels on the platform for the *Munda cor meum*, rise and go to the center of the sanctuary. Stand in back of the MC.

At the MC's signal genuflect, bow to the clergy, turn toward each other, and lead the procession to the place where the Gospel is to be sung. Separate so that the SD may stand between you. Then turn toward each other and directly face the opposite wall — the Epistle side (p. 212, ft. 87). Do not bow at any time while the Gospel is sung.

At the end of the Gospel walk together behind the MC to the center; genuflect with him there. Then go to your places.

Offertory

When the SD comes to the credence table for the chalice,

1A: take the wine cruet in your left hand and the water cruet in your right. When the MC comes down with the chalice veil, go to the altar and ascend to the top step. Hand the cruets to the SD. When you get the cruets back, go to the credence table, put down the cruets and sit with the 2A.

When the C incenses the Epistle side the first time,

1A: take the towel.

2A: take the dish in your left hand and the water in your right.

Go to the Epistle corner so that the 2A is behind and to the right of the T at the foot of the steps and the 1A is at the right of the 2A. Bow before and after the C is incensed. Wait until the T has taken the thurible from the D and then, when the D and SD leave, go to the top step, bow to the C, wash his hands,

¹ *Rit. Cel.*, XIII, 2.

and offer him the towel (p. 301, ft. 67). When he returns the towel, bow, turn toward each other, and return to the credence table.

Preface and Canon

Stand during the Preface.

2A: Ring the bell three times at the *Sanctus* and once at the *Hanc igitur*.

Kneel after the *Benedictus*. Make a profound head bow before and after each elevation. Remain kneeling after the Consecration until the *Pax Domini*.

2A: Ring the bell three times during each elevation (p. 166, ft. 60).

Pax Domini

Stand after the *Pax Domini*. Say the *Agnus Dei* without striking your breast.

2A: Ring the bell three times at the *Domine, non sum dignus*.

Distribution of Communion

If Communion is to be distributed, cf. Acolytes at Solemn Mass, p. 239.

Ablutions

1A: If Communion has been distributed, wait until the tabernacle door is closed. Then take the cruets as at the Offertory and go to the altar. Go up to the platform and stand facing the altar. Hand the cruets to the SD. When he returns them, pick up the paten and go back to the credence table.

If Communion was not distributed, get the cruets when the D takes the pall off the chalice before the C consumes the Precious Blood and go to the altar. Genuflect and go up to the top step. Bow while the C consumes the Precious Blood and then step onto the platform. Minister the wine and water as described above.

2A: When the SD pours wine into the chalice the second time, take the chalice veil from the credence table and bring it to the Gospel side, genuflecting at the center. Ascend the steps and place the veil on the altar. Then descend the steps and return to the credence table, genuflecting at the center.

Communio to the End

Kneel (or, if Communion was not distributed, sit) until the *Dominus vobiscum* before the Postcommunions. Then kneel for the Postcommunions. Stand for the rest of the Mass. Sign yourself at the Last Gospel.

If There Is No Absolution

Take your candles and walk behind the T to the center of the sanctuary. Genuflect at *Et Verbum caro factum est*. When the C returns to the center of the altar and the TB's are in position behind you, genuflect again and go into the sacristy. In the sacristy bow to the cross and, if the Ministers follow you immediately, bow also to the C.

Assist the D and SD to divest, standing at the right.

If There Is An Absolution

Remain in your places at the beginning of the Last Gospel. Do not assist the Ministers at the sedilia, but, when the SD comes for the processional cross, take your candles and stand at either side of him, behind the T.

At the MC's signal walk to the center of the sanctuary and stand in front of the T.

After the C genuflects at the altar,² turn toward the CB and descend the sanctuary steps. Walk (the 1A at the left side of the catafalque, the 2A after the CB on the right side) a few steps beyond the end of the catafalque and turn to face the altar.³

At the end of the ceremony go back to the sanctuary, wait until the others genuflect, and follow the T into the sacristy. If the *De profundis* is being said, stand on either side of the SD, with your backs to the vestment case, until it is finished.

² Do not genuflect or bow at any time while you are with the CB.

³ If the Absolution is for a priest whose body is physically or morally present (p. 336), step to the right at the edge of the sanctuary while the C and D go to the far end of the coffin; then move back to the center. At the end, step to the right until the C passes on his way to the altar. Then turn, go to the center of the sanctuary, and follow the T into the sacristy.

DIFFERENCES BETWEEN THE REQUIEM AND THE ORDINARY SOLEMN MASS

1. Do not carry your candles at the Gospel. When the D says the *Munda cor meum*, go directly to the center of the sanctuary and stand behind the MC.

2. After the Gospel follow the D, SD, and MC to the center of the sanctuary, genuflect with them, and return to your places at the credence table.

3. The SD does not use the humeral veil.

4. Kneel during the Collects and Postcommunions, and from the end of the *Sanctus* to the *Pax Domini* (besides the other regular times).

5. There is no *Pax*.

N.B. For details of the Absolution, cf. p. 324.

VI. MASTER OF CEREMONIES

Foreword

Consult the directions given the Master of Ceremonies at Solemn Mass, under the paragraph *Preparations*⁴ (p. 241).

In the Sacristy

Stand at the C's left and assist him to vest. At the signal bow to the cross, turn toward the C, and stand with your back to the vestment case.

Beginning of Mass

At the end of the procession lead the Ministers into the sanctuary. If customary, take holy water and give it to the D and SD.

Go to the Epistle side of the altar. Standing at the right of the D, take both birettas from him. Go to the center, genuflect, and get the SD's biretta; then take all three to the sedilia, genuflecting again at the center. Put the SD's biretta at his place, and the C's and D's birettas at the D's place. Then go to your position at the Epistle side.

⁴ The humeral veil is not used in the Requiem Mass.

Prayers at the Foot of the Altar

Kneel for the Prayers at the Foot of the Altar. Make the responses in a low tone and make the signs of the cross and the bows with the D and SD.

Introit

When the C ascends the altar steps after the *Oremus*, rise and go to your place at the book immediately. Point out the Introit with your right hand; do not make the sign of the cross.

Answer the *Kyrie* in low tone with the D and SD. After the D and SD have responded to the last *Kyrie*, bow to them to line up behind the C. When the choir begins the last *Kyrie*, bow to the Ministers to go to the center.

Orations, Epistle

Remain at the book for the Orations. Point them out and turn the pages if necessary. Make all the bows with the C during the Orations.

At the beginning of the last Oration, go to the credence table and take the book. The opening should be to your right so that, when the SD takes it, the opening will be to his left. Turn toward the altar and walk to the right of the SD. Give him the book.

Remain at the right of the SD; bow with him at *Per Dominum nostrum Jesum Christum*. Then pass behind him and lead him to the center. Genuflect, bow to the clergy, and, remaining at the left of the SD, follow him to the place where the Epistle is to be sung. Stand at his left and a little behind him, and point out the Epistle.

At the conclusion answer *Deo gratias*. Lead the SD to the center, genuflect, and bow to the clergy. Take the book from the SD and bring it to the credence table. Then return to your place at the Missal.

Dies Irae

Make all the bows. When the C finishes reading the *Dies irae*, lead the Ministers *per brevior* to the sedilia. Bow to them to remove their birettas at *Jesu* in the verse *Recordare, Jesu pie*.

At the versè *Inter oves locum praesta* bow to the Ministers and lead them to the altar as usual. Genuflect, bow to the clergy, get the book immediately, and stand behind the D on the Epistle side.

Gospel

Give the book to the D when he steps down to the floor after the C has begun to read the Gospel. Do not lead the D to the center, but move in toward the bottom step so that you will not be in the D's way when he bows to the clergy. When the C has read the Gospel, go to the center, and stand behind the SD.

Gospel Movement⁵

As soon as the D comes down after the *Munda cor meum*, give the signal, genuflect, and bow to the clergy. Complete the turn to your right and follow the AA to the place where the Gospel is to be sung. The order for this movement is: AA, then the MC, and finally the SD followed by the D.

When the procession arrives at the place where the Gospel is to be sung, step to your right and allow the SD and D to pass. The formation is: the SD, between the AA facing the wall of the Epistle side; the D, directly facing the wall of the Gospel side; the AA, on either side of the SD; and the MC, at the right of the D (p. 212, ft. 87).

Point out the Gospel. Sign your forehead, lips, and breast at the words *Sequentia Sancti*, etc. Turn the pages if necessary, and, when the Name of Jesus occurs, turn left and bow to the altar as a signal to the C.

At the end of the Gospel answer *Laus tibi, Christe*; then take the book from the SD immediately, follow the D and SD to the center of the sanctuary, genuflect with them, and take the book to the credence table. Wait there until the SD comes over for the chalice.

Offertory

After the SD takes the chalice from the credence table, follow him to the altar. Bring the ciboria and veils, if there are any.

⁵ Cf. p. 307, ft. 81.

Go immediately to the top step, place the ciboria and veils on the altar, and take the chalice veil from the SD. Bring the veil to the credence table.

Incensing

Take the boat from the T and wait at his left while wine and water are poured into the chalice. At the offering of the chalice go with the T to the foot of the steps. When the C makes the sign of the cross over the *oblata*, go up to the platform for the incensing. Hand the boat to the D and take it from him again when the thurible has been filled. Return the boat to the T.

Turn toward the T, go down the side steps, turn left, and go to the Gospel corner near the steps. Genuflect when passing the center. Go up to the platform when the C begins to incense the Epistle side of the altar.

Take the Missal and its stand, and stand on the floor facing the altar while the C incenses the Gospel side. When the C returns to the center, place the Missal near the corporal, in a diagonal position.

Lavabo, Secrets, Preface

Stay at the Missal while the C washes his hands. After the *Orate, fratres* point out the Secrets. When the C has concluded the last Secret, turn to the Preface. Bow during the *Gratias agamus*. Step back a little while the C sings the Preface.

Sanctus

Toward the end of the Preface, at *sine fine dicentes*, bow to the D and SD to ascend the steps; step aside and recite the *Sanctus* with the Ministers. Then go down the side steps to the floor, turn right, and go to your place at the Epistle side, genuflecting as you pass the center.

At the *Hanc igitur* join the T near the bottom step at the Epistle corner and put incense into the thurible.⁶ Keep the boat.

Consecration

Step back when the SD comes over and then stand at his left.

⁶ The SD does not put in the incense (*Caer. Ep.*, II, xi, 8).

When the D kneels before the Consecration, kneel on the lowest step. Make a profound head bow before and after each elevation.

When the C has genuflected after the elevation of the chalice, stand and step back to allow the SD to go to the center. Hand the boat to the T and go to your place.

At *Nobis quoque peccatoribus* go to the Gospel side, genuflecting at the center, and stand at the foot of the side steps.

Pater Noster

When the D leaves the Missal, go to the C's left; genuflect with the C and D. Assist the C at the Missal during the *Pater noster*. Turn the pages when necessary and genuflect whenever the C does.

At *audemus dicere* step back and bow to the D to go to his place behind the C. At *dimitte nobis* bow to the D to come to the altar. When the C begins to sing the *Pax Domini*, bow to the SD; step to the left, to make room for the SD, genuflect with the Ministers, and recite the *Agnus Dei* without striking your breast.

Then genuflect with the SD and go down the side steps to the floor; turn right and go to your place, genuflecting at the center. Bow your head profoundly at the *Domine, non sum dignus*. During the Communion of the C remain standing and make a profound head bow.

Distribution of Communion

Get the Communion paten from the credence table after the C has consumed the Precious Blood; return to the altar and kneel on the floor at the Epistle side.

When the priest who is to help with Communion goes up to the altar, walk around to the front, genuflect, and kneel on the edge of the platform to receive Communion. Then assist the priest as at a Low Mass.

When you have returned to the altar, set the paten on the *mensa* (but not on the corporal), genuflect with the priest, step down, and kneel on the bottom step on the Epistle side. If the priest takes the paten from you before going up to the platform, genuflect and kneel on the step as above. When the tabernacle door is closed, rise and go to your place.

- N.B. 1. If there is no priest to help with Communion, kneel on the floor at the Epistle corner, facing the Gospel side, when the D begins the *Confiteor*. Receive Communion after those in Major Orders and then go back to kneel in the same place. When the tabernacle door is closed, rise and go to your place.
2. If Communion is not distributed, remain standing in your place at the Epistle side until the D transfers the Missal.

Communio, Postcommunio

When the D has moved the Missal to the Epistle side, go to the foot of the steps on that side; when the C comes over to the book, go up to the top step and point out the *Communio*.

Remain at the book while the C goes to the center. When he returns, point out the Postcommunions, observing the bows as at the Collects.

When the C leaves the Missal, step up and close it with the opening toward the tabernacle. Descend to the floor, turn left, and return to your place. When the C begins the Last Gospel, sign your forehead, lips, and breast.

If There Is No Absolution

Immediately go to the sedilia for the birettas. Genuflect in the center and place the SD's biretta on the stop step at the Gospel side. Genuflect again at the center and stand at the Epistle side, holding the other two birettas. Place them on the second step when you genuflect at *Et Verbum caro factum est*.

Toward the end of the procession, as the priests in the sanctuary leave their places, give the signal for the Ministers to come down from the altar. Give another signal and genuflect with them. Then hand the C's biretta to the D; then give him his own and lead the Ministers into the sacristy.

In the sacristy allow them to pass in front of you to the vestment case, bow to the cross and to the C, and step to the C's right to assist him in divesting.

If There Is An Absolution

Go to the sedilia for the C's and D's birettas (not the SD's),

and place them on the altar steps at the Epistle side as you genuflect at *Et Verbum caro factum est*. When the Ministers come to the center, genuflect with them and, crossing in front of them, lead them to the sedilia.

Take the chasuble into the sacristy; bring out the cope. After placing the cope on the C's shoulders, go to the credence table, and take the aspensory and the Ritual.

Bow to the T to begin the procession. As the C and D start over to the altar, cross behind them to the left of the C. At the altar genuflect, bow to the clergy, and turn toward the C so that you are at his right as you walk toward the catafalque.

Walk to the edge of the sanctuary and stand at the C's right, facing the catafalque.⁷ After the imposition of incense give the sprinkler to the D; receive it from the T during the incensing of the catafalque.

At the end of the ceremony turn toward the C, walk to the altar, genuflect, and go into the sacristy at the left of the C, holding his cope. If the *De profundis*, etc., are to be finished in the sacristy, stand at the C's left, facing the vestment case.

DIFFERENCES BETWEEN THE REQUIEM AND THE ORDINARY SOLEMN MASS

1. There is no *Asperges*. The ambo is never used. Incense is not used at the Introit.

2. After the Epistle lead the SD to the center and, after you have genuflected and bowed to the clergy, take the book from the SD and bring it to the credence table. Assist the C at the Missal while he reads the *Dies irae*.

3. Lead the Ministers to the sedilia after the C has finished the Sequence.

4. Lead them back to the altar at *Inter oves locum praesta*; bow, genuflect, and go at once to get the book. Stand behind the D as usual and give him the book as the C begins to read the Gospel.

⁷ If the Absolution is for a priest whose body is present, physically or morally (p. 312, ft. 89), go to the far end of the coffin and stand a few feet beyond the coffin, facing the altar, with the C, D, and T; otherwise, the ceremony is the same.

5. Stand behind the SD at the center after the C has finished the Gospel.

6. Give the signal to start the Gospel procession as soon as the D has come down with book. Genuflect and bow as usual.

7. Incense is not used at the Gospel. Take the book from the SD immediately after the D has finished singing the Gospel. Follow the SD to the center, genuflect behind him and the D, and return the book to the credence table. Stand at the credence table near the sedilia until the SD comes over at the Offertory.

8. The SD does not wear the humeral veil; do not remove the veil from the chalice. Follow the SD to the altar, bringing the ciboria, if any, and take the chalice veil from him.

9. Go to the altar with the T as the C offers the chalice. Go up to the platform for the incensing as the C makes the sign of the cross over the *oblata*.

10. Step back to allow the SD to come between you and the T after the *Quam oblationem*. He will incense the Blessed Sacrament at the elevations, but you yourself will fill the thurible as usual.

11. Do not strike your breast at the *dona eis requiem* of the *Agnus Dei*. There is no *Pax*. Return to your place on the Epistle side after the *Agnus Dei*.

12. Get the paten after the C has consumed the Precious Blood.

13. If there is an Absolution, get only the C's and D's birettas during the Last Gospel; otherwise, get the three as usual.

N.B. For details of the Absolution, cf. p. 330.

VII. THE THURIFER

Foreword

1. Read carefully the part on Incensing in *Principles of Ceremonies*, pp. 44 ff.

2. In general, make all bows and signs of the cross with the C from the beginning of the Mass to the Canon (excluding the Secrets), and from the Postcommunions to the end. If you are not occupied, stand and kneel with the choir.

Beginning of Mass

In the sacristy, at the signal, bow profoundly to the cross, and precede the AA to the sanctuary — without the thurible. Genuflect with them, follow the 1A to the Epistle side, and stand at his left.

When the Ministers reach the altar, genuflect with them. Then precede the AA to the credence table and take your place at the right of the 1A.

Kneel for the Prayers at the Foot of the Altar and recite them alternately with the AA, the 1A leading. Follow the Mass until the Sequence.

When the Ministers return to the altar after Sequence, step forward, genuflect at the same time as they do, and go into the sacristy. Return to the sanctuary at the Offertory with the thurible and boat as usual.

Offertory

Join the MC near the credence table and hand him the boat. When the C offers the chalice, go with the MC to the foot of the steps.

When the C makes the sign of the cross over the *oblata*, go up with the MC and open the thurible. When it is filled and the incense blessed, close the thurible and hand it to the D. Take the boat from the MC in your right hand. Turn toward the MC, descend to the floor, turn left, and stand at the foot of the steps, leaving room for the D and SD to descend to your right.

When the D incenses the C, bow before and after. Then take the thurible from the D in your right hand. Return to your place at the credence table.

Consecration

At the *Hanc igitur* join the MC near the corner of the steps at the Epistle side. Hand him the boat and open the thurible while he puts in the incense. Hold the thurible in your right hand.

When the SD comes over, hand him the thurible. When the D kneels just before the Consecration, kneel on the lowest step. Make a profound head bow as the C genuflects before and after each elevation.

After the elevation of the chalice, rise, take the thurible from the SD in your right hand, and take the boat from the MC. Genuflect on one knee (p. 38, ft. 18) and go into the sacristy.

Return to the sanctuary, genuflect on one knee within view of the altar, and go to your place at the right of the 1A. Kneel until the *Pax Domini*.

If Communion Is Distributed

Cf. Thurifer at Solemn Mass, p. 258.

End of Mass

Stand for the *Dominus vobiscum* after the *Communio* and kneel for the Postcommunions. Then rise at the beginning of the Last Gospel and make the signs of the cross on your forehead, lips, and breast.

If There Is No Absolution

Step out a little from your place and, when the AA have taken their candles, lead them to the center of the sanctuary. Genuflect with them at *Et Verbum caro factum est*. When the C returns to the center of the altar and the TB's are in position behind you, genuflect and precede the AA into the sacristy. In the sacristy bow to the cross and, if the Ministers follow you immediately to the sacristy, bow also to the C.

If There Is An Absolution

Sign yourself at the beginning of the Last Gospel, genuflect at the side of the altar, and go into the sacristy. Carrying the thurible and boat, follow the MC when he goes out with the cope. Genuflect again at the side of the altar and wait until the SD and AA line up behind you.

At a signal from the MC go to the center of the sanctuary and face the altar while the others line up in front of you. Genuflect when the C does, bow to the clergy, complete the turn to the right, and walk to the edge of the sanctuary.⁸ Step to

⁸ If the Absolution is for a priest whose body is present, physically or morally (p. 312, ft. 89), instead of pausing at the edge of the sanctuary, walk along the side of the coffin to the far end. A few feet beyond the end of the coffin turn to face the altar. Otherwise, the ceremony is the same.

the left until the SD and AA have passed. Then stand at the D's left.

When the choir repeats the *Libera me*, walk behind the C to his right and give the boat to the D; open the thurible and close it again after the incense is blessed. Put the thurible in your right hand, take the boat, and return to the other side.

When the D returns with the C after blessing the catafalque, hand him the thurible and take the sprinkler with the same hand. While they are incensing the catafalque, return the sprinkler to the MC. Then go back to your place and take the thurible when the D returns after the incensing.

At the end of the ceremony turn right and walk behind the Ministers to the foot of the altar at the center. Genuflect with the C and lead the SD and AA into the sacristy.

DIFFERENCES BETWEEN THE REQUIEM AND THE ORDINARY SOLEMN MASS

1. There is no *Asperges*.
2. Incense is not used before the Introit or at the Gospel.
3. Go to the sacristy as the C returns to the altar toward the end of the *Dies irae*. Return to the sanctuary at the Offertory.
4. Go to the altar with the MC as the C offers the chalice. Go up to the platform as he makes the sign of the cross over the *oblata*.
5. Do not take the boat to the credence table. Leave room for the D and SD at your right at the foot of the steps. After the D has incensed the C, go to the D's right and take the thurible from him. Then go to your place at the credence table.
6. The SD does the incensing at the Consecration; he kneels between you and the MC.
7. There is no *Pax*.
8. If there is to be an Absolution, go to the sacristy after signing yourself at the beginning of the Last Gospel.

N.B. For details of the Absolution, cf. p. 334.

VIII. TORCHBEARERS

Cf. Torchbearers at Solemn Mass (pp. 258 ff.).

CHAPTER V

CEREMONIES AFTER MASS

Funeral Sermon

Permission to deliver a funeral sermon must be had from the bishop.⁹ The priest preaching the sermon wears a cassock, but no other vestment, not even a surplice or stole.¹⁰ If he belongs to an Order, he wears his habit. The sermon is given after the Mass, but *before* the Absolution.¹¹

Absolution

Absolution is the ceremony, consisting of blessings and prayers, with which the Church inters her faithful departed. This Absolution is of precept at funerals when the body is physically or morally present (p. 283), even though the funeral Mass was not said. The only other time that the Absolution is of precept is after the Anniversary Mass of the deceased bishop of a diocese.¹²

The corpse is morally present if under normal conditions the body would be present, but, because of abnormal circumstances, the body is not present, e.g., if a civil law forbids that the body be brought into the church for fear of contagion, if the body is lost or totally destroyed, etc.

The Absolution is not obligatory at Anniversary¹³ and daily Masses of Requiem, but may be held or omitted according

⁹ AAS, IX, p. 328. However, the sermon for which permission is required is interpreted as meaning a eulogy of the deceased. A short doctrinal instruction or moral exhortation may be given without permission of the Ordinary.

Cf. *Eccl. Review*, June, 1940, p. 538.

¹⁰ SRC 2888, 1; *Caer. Ep.*, II, xi, 10.

¹¹ *Caer. Ep.*, II, xi, 10; *Rit. Cel.*, XIII, 3.

¹² Cf. *Caer. Ep.*, II, xxxvi, 3; II, xxxvii, 1.

¹³ SRC 1322, 6.

to custom.¹⁴ It may, therefore, be given even after a Low Mass.¹⁵ It may also be held in the afternoon.¹⁶

Absolution may not be given after the festal Mass of the day, unless the Absolution is entirely independent of the Mass.¹⁷ In this case, the body is not to be present during the Mass;¹⁸ at least, the candles are not to be burning beside the coffin.¹⁹ The Absolution is never allowed on a double of the first class.²⁰

The celebrant of the Funeral Mass is the only priest, the Ordinary of the diocese excepted, who can perform the Absolution.²¹

In following out an ancient custom, burning candles are placed about the casket or catafalque, three on either side. The lighted candles beside the coffin signify the connection of the Mass with the person for whom it is offered.²²

Ceremony at the Cemetery

While the body is being brought out of the church, the choir sings the *In paradisum*. The priest who officiated at the funeral Mass in the church has not only the right, but also the duty, of performing the ceremony at the grave. Only a serious reason excuses him from going to the cemetery himself, or delegating another priest to go.²³

If the grave does not have to be blessed,²⁴ the ceremony at the cemetery consists of the recitation of the *Benedictus*, with

¹⁴ Cf. SRC 3708, 8.

¹⁵ SRC 4215.

¹⁶ SRC 4029, 4.

¹⁷ SRC 3780, 8; 4215; 4270.

¹⁸ SRC 2994.

¹⁹ Cf. Callewaert, p. 190, ft. 4.

²⁰ SRC 3780, 8.

²¹ SRC 3029, 10; 3798, 2. However, if the Absolution is given after the Mass of the day or after a votive Mass, and therefore is entirely independent of the Mass, it may be given by any priest. This priest does not wear an alb, nor may he be assisted by a D or SD; he wears surplice, stole, and cope. Cf. Callewaert, p. 190, ft. 4.

²² If a flag covers the casket, it should be removed for the Absolution. Cf. *Ecccl. Review*, Jan., 1941, p. 55.

²³ CJC 1231, 2.

²⁴ If the cemetery is not consecrated, the grave must first be blessed. The priest says the oration *Deus, cujus miseratione*. Having blessed the incense, he sprinkles the grave and the coffin with holy water; then he incenses them.

its antiphon *Ego sum*, and the prayers following it, which are found in the Ritual. The priest stands at the foot of the coffin.²⁵

If it is impossible for anyone to go to the cemetery, the *Benedictus*, with its antiphon and the prayers which follow, are to be said at the door of the church or in the vestibule. They must never be omitted.²⁶

²⁵ *Rit. Rom.*, VI, iii, 14.

²⁶ *Ibid.*

CHAPTER VI

BURIAL OF INFANTS²⁷

This rite is reserved for baptized children who die before they attain the use of reason (seven years), and for those over seven years of age who have been insane all their lives. A priest, two acolytes, and a cross-bearer are required. The cross is carried without staff. There may be two additional servers to accompany the cross-bearer with lighted candles.

Rite Without Mass

The C is vested in surplice and white stole. The CB and candle-bearers precede the C as he goes to meet the body. The AA walk on either side of the C.

In the ceremonies of meeting the body, and in the procession to the church, the rubrics of the Ritual are to be observed. If, however, there is no procession and the body is brought to the church without the priest, the service begins in the church.

When the coffin has been set in its place, the CB stands at its head so that the coffin is between him and the altar; the C stands at its foot, toward the altar. The choir, if there be one, begins the *Hic accipiet* and sings the accompanying Psalm, *Domini est terra*. The C recites it. After the choir is finished, the C says the *Kyrie*; then he intones the *Pater noster*. He sprinkles the coffin from where he is standing, center, left, and right. Then he says, *Et ne nos inducas*, etc., with the versicles and prayer which follow.

While the coffin is carried to the hearse, the Psalm *Laudate Dominum* with the antiphon is recited. When the funeral arrives at the grave, the Psalm may be repeated; the versicles and

²⁷ This ceremony is found in the *Rituale Romanum*, VI, vii.

prayer are said. The coffin and grave are sprinkled and incensed. Then the priest leaves saying the Canticle *Benedicte, omnia opera* and the oration *Deus, qui miro*.

If the priest is not able to go to the cemetery, or cannot send someone in his stead, all that would be said and done at the grave is said and done while the corpse is still in the church. The priest escorts the body to the door. He says the Canticle on the way back to the altar. The oration is said at the foot of the altar.

Rite With Mass

The body is met at the church door as described above. After the coffin has been escorted to the front of the church, the priest immediately goes to the sacristy to vest for Mass.

The custom of celebrating the votive Mass of the Angels has been approved by the Church, provided that a private votive Mass can be said on that day.²⁸ The Mass of the day or any other votive Mass may be said. The Requiem Mass is forbidden since the child, having died before it attained the use of reason, has no need of supplication.

After Mass the priest, vested in white cope, recites the antiphon *Hic accipiet* and the Psalm *Domini est terra* while he stands at the foot of the coffin. The choir, if there be one, chants it. The blessing follows as described above.

²⁸ SRC 3481, 2.

CHAPTER VII

HIGH MASS OF REQUIEM

I. CELEBRANT

Cf. Celebrant at High Mass (p. 271), and also the changes outlined for the C in a Low Mass of Requiem (p. 123).

1. The C sings the Orations, Preface, and *Pater noster* in the ferial tone.
2. He reads or sings the Epistle and reads the entire Sequence.
3. He sings the Gospel.
4. He sings *Requiescant in pace*.

II. SERVERS

Cf. the ordinary High Mass (p. 272).

1. The Psalm *Judica me* is omitted.
2. The C may go to the sedilia only for the *Kyrie* and Sequence (*Dies irae*).
3. The cruets are not kissed.
4. If there are AA, they do not carry their candles at the Gospel, but leave them lighted on the credence table.

III. MASTER OF CEREMONIES

Cf. Master of Ceremonies at the ordinary High Mass (p. 275).

1. The Psalm *Judica me* is omitted.
2. The C may go to the sedilia only for the *Kyrie* and the Sequence.
3. All kisses are omitted.

SECTION VI

THE DIVINE OFFICE

SECTION VI

THE DIVINE OFFICE

CHAPTER I

VESPERS

I. INTRODUCTION

Foreword

Of the canonical hours, Lauds and Vespers were the first sung with solemnity by the faithful. Sometime later Matins became popular, and began also to be celebrated solemnly. Even now only these three hours may be celebrated with double rite.

The ceremonies of Vespers are prescribed by the *Caeremoniale Episcoporum*. In noncollegiate¹ churches, however, it seems that the prescriptions of the *Caeremoniale* need be observed only in so far as they are suitable and are not opposed to a laudable custom.²

In noncollegiate churches, Vespers may be (1) more solemn, i.e., when the celebrant is assisted by *pluvialistae* (two, four, or six *pluvialistae* according to the grade and solemnity of the feast),³ (2) solemn, when the celebrant is vested in cope but is not assisted by *pluvialistae*, or (3) simple, when the celebrant does not wear the cope and has no assistants (*pluvialistae*), and the ceremony is conducted without incensing.⁴

Vestments, Candles

At more solemn Vespers the celebrant wears surplice and cope. He must not wear the alb;⁵ nor does he wear the stole,⁶ except during Vespers of the dead, or unless Benediction follows immediately.⁷

¹ Cf. *Glossary* for the definition of a collegiate church.

² Cf. Callewaert, p. 217.

³ *Caer. Ep.*, II, iii, 16 and 17; SRC 2507. Cf. p. 346.

⁴ *Caer. Ep.*, II, iii, 17.

⁵ SRC 1077, 3; 4271, 4.

⁶ SRC 2956, 5.

⁷ I.e., if the C will not go to the sacristy between Vespers and Benediction.

The deacon and subdeacon *pluvialistae* may not assist in dalmatic and tunic,⁸ but wear surplice and cope. In the absence of copes, they assist in surplice only.

If the celebrant and the *pluvialistae* do not retire to the sacristy between Vespers and Benediction, the stole of the priest or deacon who exposes the Blessed Sacrament at Benediction should be of the same color as the vestments of the celebrant (p. 381).

For more solemn Vespers, six candles are lighted; for solemn, four are sufficient;⁹ for simple Vespers, two candles are required.¹⁰

At First Vespers the color of the vestments, tabernacle veil, and antependium are of the day following.

Assistants to the Celebrant

Six assistants (*pluvialistae*) are required on the Feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Sacred Heart, and Christ the King; the Immaculate Conception and the Assumption of the Blessed Virgin; the Solemnity of Saint Joseph; the Feast of Saints Peter and Paul; All Saints; the titular Saint of the church; the patron of the place; and the feast of the dedication of the church.

Four assistants may take part on the three days following Christmas; the two days following Easter and Whitsunday; the Feast of the Circumcision and Candlemas Day; Trinity Sunday; the Feasts of the Annunciation and the Nativity of the Blessed Virgin; the Nativity of St. John the Baptist; and the Dedication of St. Michael the Archangel.¹¹

Two *pluvialistae* may assist the C on Sundays and lesser feasts.¹²

II. CHOIR RULES

1. Stand until the C kneels to recite the *Aperi* prayer; then kneel.

2. Rise with the C at the end of the *Aperi*. When the C reaches

⁸ SRC 1194.

⁹ Fortescue, p. 214.

¹⁰ SRC 3204.

¹¹ For this enumeration, cf. *Caer. Ep.*, II, iii, 16 and 17.

¹² *Ibid.*

the sedilia, recite the *Pater* and *Ave* silently. Remain standing until the asterisk is reached in the first verse of the first Psalm; then sit.

3. Rise when the antiphon of the fifth Psalm has been completed.

4. Kneel for the first stanza of the hymns *Veni, Creator Spiritus* and *Ave, maris stella*, and for the sixth stanza *O Crux, ave*, in the hymn *Vexilla Regis*.

5. If the Office is of less than double rite, stand until the beginning of the antiphon *after* the *Magnificat*. If it is of double rite, sit while the antiphon is sung both *before* and *after* the *Magnificat*.¹³

6. Rise when the antiphon is completed after the *Magnificat* and stand during the rest of Vespers. If, however, the Vespers are said on any day other than Saturday or Sunday (outside of Paschaltide), kneel during the final anthem of the Blessed Virgin. In this case, the C (*hebdomadarius*) alone rises for the oration.

III. MORE SOLEMN VESPERS

A. THE CELEBRANT

In the Sacristy

Vest in surplice and cope. (If Benediction is to follow *immediately* after Vespers so that you will not go to the sacristy before Benediction, wear the stole under the cope. Cf. p. 381.) At the signal bow to the cross, put on your biretta, and turn right toward the deacon assistant. Follow the MC to the sanctuary, with the *pluvialistae* on either side of you, holding the cope.

At the Altar

Take off your biretta, give it to the deacon assistant, and genuflect on the floor. Kneel on the step and say the *Aperi*. Then stand, bow to the clergy, and go to the sedilia.

¹³ Unless it be a greater "O" Antiphon, in which case the choir remains standing (cf. Moretti, III, p. 4). The greater Antiphons begin on December 17 and extend to December 23, inclusive.

At the Sedilia

At the sedilia say the *Pater* and *Ave* silently.¹⁴ Then intone the *Deus, in adiutorium*, making the sign of the cross. When the congregation has finished, intone the first antiphon. Remain standing until the asterisk of the first verse of the Psalm. Then, at a signal from the MC, sit and put on your biretta.

Remain seated during the five Psalms. Remove your biretta and bow at the *Gloria Patri, Sit nomen Domini benedictum*, the name of our Lord, the Blessed Mother, or the Saint of the day.

When the fifth antiphon has been repeated, remove your biretta and stand. Sing the *Capitulum* and intone the hymn. If you are to kneel during the first stanza of the hymn (p. 347), go to the altar, bow, and kneel immediately without genuflecting. Then intone the hymn. Afterward, rise, bow to the clergy, and return to the sedilia. Go to the altar and kneel in the same way for the sixth stanza *O Crux, ave* in the hymn *Vexilla Regis*. Then return to the sedilia as above.

After the versicle and response, intone the *Magnificat* antiphon. If the antiphon is doubled, sit while the choir finishes it (unless it be a greater "O" Antiphon. Cf. p. 347, ft. 13). Then stand for the *Magnificat*.

When the chanters intone the *Magnificat*, make the sign of the cross¹⁵ and hand your book to the assistant at your right. Then go to the altar for the incensing.

N.B. If there are four or six *pluvialistae*, wait until the chanters (the third and fourth *pluvialistae*) go back to their places and set down their books before you go to the altar.

The Incensing at the Magnificat

Bow to the clergy and genuflect on the step. Then go up and kiss the altar.¹⁶ Turn right and put incense in the thurible, saying *Ab illo benedicaris*, etc. Bless the incense as usual and

¹⁴ The *Caer. Ep.*, II, iii, 5, says that the C "sedet ibi paululum celebrans usque dum caeremoniarius dederit signum inchoandi." Callewaert, p. 222, ft. 11, says that it is not of precept that the C sit at this time. Cf. Fortescue, p. 216.

¹⁵ *Juxta laudabilem praxim* (SRC 3127).

¹⁶ Callewaert, p. 36.

incense the altar as at Mass.¹⁷ Then return the thurible to the deacon assistant,¹⁸ go to the center, bow to the cross, and descend to the floor. Genuflect on the step, bow to the clergy, and return to the sedilia.

Bow to the deacon assistant before and after he incenses you, and take your book from him after he has been incensed. After the *Magnificat*, at a signal from the MC, sit for the singing of the antiphon (unless it be a greater "O" Antiphon). When the antiphon is finished, rise, sing *Dominus vobiscum*, *Oremus*, and the oration of the day.

If there are any commemorations, sing the orations, prefixing *Oremus* to each of them, but singing the conclusion only after the last.¹⁹ Sing *Dominus vobiscum* and, after the chanters have sung *Benedicamus Domino* and the choir has responded, sing *recto tono*, *Fidelium animae per misericordiam Dei requiescant in pace*. Say the *Pater noster* silently and add, *recto tono*, *Dominus det nobis suam pacem*. Intone the anthem of the Blessed Virgin proper to the season. After it has been sung by the choir, sing the versicle and then the oration. Sing the *Divinum auxilium*, making the sign of the cross, and then return to the altar. Genuflect on the floor, bow to the clergy, and turn back to the altar.

Take your biretta from the deacon assistant, put it on, and go to the sacristy between the two assistants.

N.B. 1. On a weekday — except Saturday — outside of Paschaltide, intone the anthem while kneeling at the altar. In this case, go to the altar, bow, and kneel until after you have sung the versicle. Then stand and sing the oration and the *Divinum auxilium*. Genuflect on the floor, bow, etc., as above.

2. If Benediction is to follow Vespers immediately and you will not return to the sacristy, remain at the sedilia after the *Divinum auxilium* until the TB's are

¹⁷ It is a "laudable custom" for the C to recite the *Magnificat* while he incenses the altar. Cf. De Carpo-Moretti, p. 25.

¹⁸ In some places it is customary to incense other altars besides the main altar. Cf. Fortescue, 221.

¹⁹ *Rub. Gen. Breviarii*, XXX, 5.

in their places in the sanctuary. Then, at a signal from the MC, go to the altar, bow to the clergy, and kneel immediately. Leave your biretta at the sedilia.

B. PLUVIALISTAE²⁰

1. WHEN THERE ARE TWO ASSISTANTS

In the Sacristy

The deacon and subdeacon *pluvialistae* stand at either side of the C at the vestment case; they put on their copes when the C puts on his. At the signal from the MC, they bow to the cross and then to the C and put on their birettas. They then turn toward the C and stand with their backs to the vestment case.

When the C leaves the vestment case, the *pluvialistae* change places behind him, the deacon assistant crossing to the right, and the subdeacon assistant crossing behind the deacon assistant to the left. They hold the edges of the C's cope as they go to the sanctuary.

At the Altar

The deacon assistant removes his biretta and, placing it on his little finger, takes the C's biretta with the usual kisses and hands it to the MC. All genuflect on the floor and kneel on the first step. When the C rises, the *pluvialistae* rise with him, bow to the clergy, and go to the sedilia.

At the Sedilia

At the sedilia each turns toward the C. When the C makes the sign of the cross at *Deus, in adjutorium*, the two assistants make it with him; when he sits, the deacon assistant takes his biretta from the MC and gives it to him with the customary kisses. The *pluvialistae* then bow to each other, sit down, and put on their birettas.

During the Psalms they remove their birettas and bow every time the C does. When the antiphon after the fifth Psalm has

²⁰ The *pluvialistae* must be at least tonsured (SRC 3248, 4; 4179, 8).

been completed, they rise with the C. The deacon assistant takes the biretta from the C with kisses and hands it to the MC. After the Chapter and hymn, if the *Magnificat* antiphon is doubled, he hands the C's biretta to him again with kisses and bows to the other assistant; then both sit down.

After the antiphon all stand, and the deacon *pluvialista* takes the C's biretta again with kisses. Both assistants make the sign of the cross with the C at the beginning of the *Magnificat*. The deacon assistant then hands the C's book to the MC, places his own on the seat behind him, and all go to the altar, the assistants holding the edges of the C's cope.

The Incensing at the Magnificat

The assistants bow with the C to the clergy, genuflect on the step, and go up slightly behind the C. When the C has kissed the altar, they step back and assist at the imposition of incense. The subdeacon assistant, standing at the C's right, holds the edge of the cope.

The deacon *pluvialista* receives the boat in his left hand, opens it, takes the spoon in his right hand, and hands it to the C, kissing first the spoon and then the C's hand. As he hands the spoon to the C, he bows slightly to him and says *Benedicite, Pater reverende*.

He then hands the boat back to the T and takes the thurible; he gives the thurible to the C, kissing the disk, which he is holding in his right hand, and the C's hand, as he presents the lower section of the chains with the left.

Then all genuflect,²¹ and the *pluvialistae* hold the C's cope while he incenses the cross.²² They genuflect again and assist the C as he incenses the altar; they genuflect each time they pass the center. When they come to the Epistle side the second time, the deacon assistant, remaining on the platform, takes the thurible from the C with kisses and hands it to the T.

Then the C and assistants go to the center, bow to the cross,

²¹ In case Vespers are said at an altar at which the Blessed Sacrament is not reserved, the *pluvialistae* accommodate themselves to the C, i.e., they only bow to the altar, whereas they would genuflect were they not with the C.

²² Recite the *Magnificat* with the C *si adsit consuetudo* (De Carpo-Moretti, p. 25).

and return to the floor; they genuflect on the step, bow to the clergy, and go to the sedilia, the assistants holding the edges of the C's cope.

When the T comes to the sedilia, the deacon assistant steps down in front of the C and to the left of the T, takes the thurible, and incenses the C with three double swings, bowing to him before and after. He then hands the thurible back to the T and returns to his place at the right of the C. He picks up his book and biretta before turning around.

The assistants are incensed immediately after the C;²³ they bow before and after. The deacon assistant then hands the C his book.

When the C sits down at the antiphon of the *Magnificat*, the deacon assistant hands him his biretta and both assistants sit with him. They rise at the end of the antiphon, and the deacon assistant takes the C's biretta with kisses. They then remain standing at the sedilia until the end of Vespers.

After the *Divinum auxilium* they go to the altar, holding the C's cope, genuflect on the floor, and bow to the clergy. All turn back to the altar. The deacon assistant hands the C his biretta with kisses, and the assistants go to the sacristy on either side of the C, holding his cope.

N.B. 1. If the anthem of the Blessed Virgin is to be sung while kneeling (p. 347), the assistants go to the altar with the C, bow to the clergy, and kneel immediately. They remain kneeling until after the *Divinum auxilium* (although the C will rise for the oration). They rise after the *Divinum auxilium*, genuflect, bow, etc., as above.

2. If Benediction is to follow immediately so that they will not return to the sacristy, the *pluvialistae* remain at the sedilia after *Divinum auxilium* until the TB's are in their places in the sanctuary. Then, at a

²³ *Pluvialistae* (whether two, four, or six) are incensed immediately after the C, and before the clergy in the sanctuary and the student choir. Cf. Van der Stappen, I, p. 28; Callewaert, p. 225, ft. 22. Fortescue, pp. 220, 221, acknowledges that this is held by some authors, although he holds that the *pluvialistae* are incensed after the rest of the choir.

signal from the MC, they go to the altar, bow to the clergy, and kneel immediately. They leave their birettas at the sedilia.

2. WHEN THERE ARE FOUR PLUVIALISTAE

The first two are the deacon and subdeacon assistants. The other two perform the same functions as the chanters (p. 356), with the following exceptions:

1. They vest in copes on either side of the first two *pluvialistae* and bow at the MC's signal, first to the cross and then to the C; they then turn toward the C, put on their birettas, and stand with their backs to the vestment case. The third and fourth *pluvialistae* follow the MC to the sanctuary.

2. At the altar the chanter (*pluvialista*) on the left steps next to the A on the Gospel side, and the other goes over next to the A on the Epistle side. They remove their birettas when the C does, genuflect on the floor, and kneel on the first step. When the C stands after the prayer, they stand, bow to the clergy, and turn back toward the altar until the C goes to the sedilia; they then meet at the center, genuflect, turn toward each other, and go to their places.

3. After intoning the *Magnificat*, they return to their places and set down their books. When the C and his assistants go to the altar, they come behind them and stand on either side of the two assistants as before. They bow to the clergy, genuflect on the floor²⁴ and remain standing at the foot of the altar while the C incenses it.

When the C and his assistants come down, they genuflect and bow to the clergy; they wait for the C and his assistants to go to the sedilia and then return to their places as at the beginning of Vespers.

4. If they are to kneel while the anthem of the Blessed Virgin is to be sung, they go to the altar with the C and his assistants as at the *Magnificat*. They bow to the clergy and kneel on the

²⁴ The deacon and subdeacon assistants genuflect on the step; other *pluvialistae* genuflect on the floor.

step immediately;²⁵ they remain kneeling until the end of Vespers.

Then, after the *Divinum auxilium*, they stand, genuflect on the floor, and bow to the clergy; they then turn back toward the altar and put on their birettas. The *pluvialista* on the Gospel side follows the A until he meets the other *pluvialista* on the Epistle side, and they go into the sacristy together.

5. If they do not kneel while the anthem of the Blessed Virgin is sung, they go to the altar at the end of Vespers, genuflect, bow, etc., as above.

N.B. If the C and his assistants will not go to the sacristy before Benediction, the third and fourth *pluvialistae* go up close to the steps at the end of Vespers, genuflect, bow to the clergy, and put on their birettas. Then they go into the sacristy. If they have been kneeling for the final anthem of the Blessed Virgin, they rise after the *Divinum auxilium*, genuflect, bow to the clergy, and go to the sacristy.

3. WHEN THERE ARE SIX PLUVIALISTAE

The first two are the C's assistants. The third and fourth are the chanters; they do everything they would do if there were only four *pluvialistae*. The fifth and sixth *pluvialistae* have no special duties; their purpose is to add solemnity to the ceremony.

In the Sacristy

All vest in copes, the first two on either side of the C, the third and fourth on either side of the first two, and the fifth and sixth on the far right and left, near the ends of the vestment case. At the signal all bow to the cross and to the C, and then put on their birettas. Turning toward the C, they stand with their backs to the vestment case.

When the MC leaves the vestment case, the fifth and sixth

²⁵ Ordinarily, the third and fourth *pluvialistae* would genuflect, but they omit the genuflection now in order to accommodate themselves to the C and his assistants who do not genuflect since, for them, the place of genuflecting and kneeling are identical. Cf. p. 40.

pluvialistae go in procession behind him; the third and fourth *pluvialistae*, behind them. The C's two assistants cross behind him and go out on either side of him, holding the edges of his cope.

At the Altar

The *pluvialista* in front and on the left stops next to the A on the Gospel side, and the other goes over next to the A on the Epistle side. The next two go to either side in the same way, and then the C and his two assistants come between them at the foot of the altar.

All remove their birettas; the deacon assistant takes the C's biretta with kisses and gives it to the MC, who stands just behind him. All genuflect on the floor and kneel on the first step.

After the C has said the *Aperi* prayer, all stand and bow to the clergy.

The last four *pluvialistae* turn back toward the altar while the C and his assistants go to the sedilia. They then go to their places in this way: the two closer to the center come together; the two on the outside come together behind the first two. All genuflect, turn toward each other, and go to their places with the fifth and sixth *pluvialistae* on the outside. The chanters (third and fourth *pluvialistae*) perform the usual functions; the other two always stand and sit with them.

N.B. When all kneel for a stanza of the hymn, they meet the C at the altar, the *pluvialistae* on the Epistle side stopping to allow the C to pass in front of them. Then all bow to the clergy and kneel immediately (p. 40, ft. 23). Afterwards they rise, bow to the clergy, and go to their places as at the beginning of Vespers.

The Incensing at the Magnificat

When the chanters have intoned the *Magnificat*, they genuflect, bow to each other, and go to their places. All four *pluvialistae* then set down their books and birettas, and meet the C at the altar, the two on the Epistle side pausing to allow the C to pass in front of them. All bow to the clergy, genuflect, and stand while the C incenses the altar. The deacon and subdeacon *pluvialistae* alone assist the C.

When the C has finished the incensing and comes down, all genuflect with him, bow to the clergy, and return to their places as at the beginning of Vespers. Then all pick up their books and birettas.

The End of Vespers

When the C goes to the altar, all meet him there as at the *Magnificat*. They genuflect on the floor and bow to the clergy. They then turn back toward the altar and put on their birettas.

The *pluvialista* on the far Gospel side follows the A on that side and meets his partner at the Epistle corner. The next *pluvialista* on the Gospel side does the same. Then all precede the C and his assistants to the sacristy.

- N.B. 1. If the anthem of the Blessed Virgin is sung while all are kneeling, the *pluvialistae* go to the altar with the C before it is intoned, bow to the clergy, and kneel²⁶ on the first step until after the *Divinum auxilium*. They then go to the sacristy as above.
2. If the C and his assistants will not go to the sacristy before Benediction, at the end of Vespers the other four *pluvialistae* move up close to the steps, genuflect, bow to the clergy, and, turning back to face the altar, put on their birettas. They then go to the sacristy. If they have been kneeling for the anthem of the Blessed Virgin, they rise after the *Divinum auxilium*, genuflect, bow to the clergy, and go to the sacristy as above.

C. CHANTERS²⁷

In the Sacristy

Vest in surplice and follow the clergy in the procession.

At the Altar

Genuflect in the center of the sanctuary, turn toward each

²⁶ They do not genuflect because the C and his assistants do not genuflect. Ordinarily they would be required to do so, because for them the place of genuflecting and kneeling would be distinct. Cf. p. 40, ft. 23.

²⁷ Chanters who are also *pluvialistae* should consult p. 353 ff.

other, and go to your places at the edge of the sanctuary. Kneel when the C kneels for the *Aperi*; rise when he rises and remain standing in your place.

After the *Gloria Patri* of the *Deus, in adjutorium*, go to the foot of the altar and bow to the C. In making this bow, the chanter on the Gospel side stops a little short of the bottom step, bows with the other chanter, and then steps up even with him, and both genuflect.

If the Office is of the ordinary Sunday, continue the words *Domino meo*, etc., after the C has intoned *Dixit Dominus*.²⁸ If it is an Office other than that of the ordinary Sunday, and of less than double rite, sing the first verse of the first Psalm after the C has intoned the antiphon to the first Psalm. If the Office is of double rite, wait after the C has intoned the antiphon until the choir has completed the antiphon; then sing the first verse of the first Psalm.

Genuflect, bow to each other, and return to your places. Sit and put on your birettas. At the *Gloria Patri* take off your birettas and bow; rise at the *Sicut erat*. Go to the altar,²⁹ bow, and genuflect as before. Intone the antiphon (wait for the choir to finish it if the Office is double) and then sing the first verse of the second Psalm. Genuflect, bow to each other, and return to your places as before. Observe the same ceremony for the first four Psalms, but at the *Sicut erat* of the fifth Psalm, instead of rising to go to the altar, put on your birettas again and remain seated.

N.B. After singing the *Laudate pueri* (generally the fourth Psalm), remain at the altar until after *Sit nomen Domini benedictum*; bow while it is sung. Then return to your place.

²⁸ The ceremony described here departs considerably from the *Caeremoniale Episcoporum* in its omission of preintoning. Callewaert seems to find justification for this omission outside of collegiate churches (p. 345). On page 223 he says: ". . . in multis tamen ecclesiis invaluit usus ut penitus omittatur haec caeremonia, quae 'pulchra dici nequit' ait Fortescue, sed videbatur necessaria, ubi rariores erant libri cantus." Fortescue himself, though he dislikes preintoning, considers it necessary. Certainly custom in the United States is against it.

²⁹ During Paschaltide there is one antiphon for the five Psalms of Sunday and ferial Offices: Alleluja,* alleluja, alleluja.

Hymn to Magnificat

At the beginning of the second last verse of the hymn, go to the altar, bow, and genuflect as before. Bow toward the altar during the doxology. At the end of the hymn sing the versicle. When the C has intoned the antiphon of the *Magnificat* (and the choir has finished it, if it is an Office of double rite), intone the *Magnificat* and go to your places.

When the T incenses you during the *Magnificat*, bow before and after. After the *Magnificat* sit down for the antiphon;³⁰ rise as soon as it is finished.

When the C sings the conclusion to the oration, bow at *Jesum Christum* and then go to the altar. Sing the versicle of each of the commemorations.³¹ When the C has sung *Dominus vobiscum* after the last commemoration, and the choir has answered, sing *Benedicamus Domino*; then genuflect, bow to each other, and go back to your places.

When the C comes to the center at the end of Vespers, go up a few steps in back of the AA, genuflect with them, bow to the clergy, and go into the sacristy.

N.B. If the C and his assistants are to remain in the sanctuary for Benediction, at the end of Vespers (i.e., when the C has sung *Divinum auxilium*), go up close to the steps, genuflect, bow to the clergy, and go to the sacristy.

D. ACOLYTES

In the Sacristy

Vest in surplice and stand at the door, a little behind the T; at the signal bow your head profoundly to the cross and follow the T into the sanctuary.

At the Altar

Genuflect at the center with the T. Go to either side and place your candles on the first step. Stand there during the procession.

³⁰ Unless it be a greater "O" Antiphon (cf. p. 347, ft. 13).

³¹ A commemoration always consists of the *Magnificat* antiphon of the Office commemorated, the versicle and response (of the hymn), and the oration of the Office.

When the C arrives at the foot of the altar, blow out your candles and genuflect with him. Then go at once to your places near the credence table as at Solemn Mass, the 1A walking at the right of the 2A. Kneel until the C has finished the *Aperi* prayer and then rise.

Sit during the first verse of the first Psalm, and remain seated until the fifth last verse²² of the fifth Psalm; then rise. (If the fifth Psalm is *Laudate Dominum*, rise as soon as it is intoned.)

Go to the center at the foot of the steps, genuflect, and stand in front of your candles. Light them immediately, bow at *Gloria Patri*, and then pick them up. Return to the center and genuflect. The 1A at the Epistle side stays near the steps so that the 2A walks at his right; together they go to the sedilia.

Bow to the C and turn to face each other. If the Holy Name occurs in the *Capitulum* (Chapter), bow toward the altar. After the C has intoned the hymn, face the C and bow to him; the 1A remains at the right of the 2A as they return to the center. They genuflect at the center in front of the steps, go to either side, and set down their candles.

The Magnificat

The AA are incensed after the MC—first the 1A on the Epistle side, and then the 2A on the Gospel side. Face the T and bow to him before and after being incensed.

After the *Gloria Patri* of the *Magnificat* (bow while it is sung), pick up the candles, genuflect at the center, and go to the sedilia as before. Bow toward the altar at *Oremus* and at the Holy Name. Remain at the sedilia until the chanters have intoned *Benedicamus Domino*. Then bow to the C and go to the center, some distance back from the bottom step.

When the C comes to the center at the end of Vespers, genuflect with him, bow to the clergy, and lead the procession into the sacristy.

N.B. 1. If there are more than two *pluvialistae*, go to the foot of the altar at the center after the *Benedicamus Domino*. Genuflect, go to the sides, put the candles

²² Ordinarily this is *Caelum caeli Domino*, since the fifth Psalm in Sunday Vespers is *In exitu Israel*.

down, and remain there. When the C comes to the center at the end, pick up the candles, genuflect with him, and bow to the clergy. Then the 1A on the Epistle side waits until he is joined by the 2A, who crosses behind the Ministers; together they lead the procession into the sacristy.

2. If the C and his assistants will remain in the sanctuary for Benediction, place your candles on the step when you return to the altar after the *Benedicamus Domino*. Remain beside your candles until the C comes over for Benediction. Do not bow with the C, but kneel when he does. The rest is the same as at Solemn Benediction.

E. MASTER OF CEREMONIES

In the Sacristy

Vest in surplice and assist the C, standing at his left. At the signal bow to the cross, turn toward the C, and stand with your back to the vestment case. Follow the clergy to the sanctuary.

At the Altar

Go to the foot of the altar at the Gospel side and take the C's biretta from the deacon assistant. (If there are more than two *pluvialistae*, step to the far right, out of the way, until they have gone to the foot of the altar; then go behind the deacon assistant at the right of the C and take the C's biretta from him.) Genuflect and kneel on the step. (If there are four or six *pluvialistae*, do not kneel on the step, but on the floor behind them.)

Rise with the C, bow to the clergy, and lead the C to the sedilia. Give the C a signal to sit at the middle of the first verse of the first Psalm and hand his biretta to the deacon assistant.

During the five Psalms stand at your usual place at the sedilia, giving the C and his assistants a signal to remove their birettas and bow at the *Gloria Patri*, *Sit nomen Domini benedictum*, the Name of our Lord, the Blessed Virgin, or the Saint of the day. When the antiphon following the fifth Psalm is finished, signal to the C to stand. Take his biretta from the assistant.

If the C sits for the antiphon³³ before the *Magnificat*, bow to him and hand his biretta to the assistant. After the antiphon is completed, bow to the C to rise and take his biretta from the assistant.

After the chanters have intoned the *Magnificat*, take the C's book and place it and the biretta on the credence table. Then, when the chanters have returned to their places (or, if there are more than two *pluvialistae*, when the *pluvialistae* have set down their books and birettas), bow to the C and his assistants, and lead them to the altar.

Stand at the right of the deacon assistant (or, if there are four or six *pluvialistae*, allow the others to pass in front of you, and then stand behind him). Bow to the clergy, genuflect, and remain standing at the foot of the altar³⁴ while the C incenses it.

When he comes down, genuflect, bow to the clergy, and lead the C and his assistants to the sedilia. After the deacon and subdeacon *pluvialistae* have been incensed, hand the C's book to the deacon *pluvialista*.

The T will incense you after the chanters, or after the student choir if the chanters wear copes. Bow to him before and after the incensing.

Signal the C to sit for the antiphon when it is repeated after the *Magnificat* (unless it be a greater "O" Antiphon). Hand the C's biretta to the deacon assistant. Signal the C to rise when the antiphon is finished and take his biretta from the assistant.

When the C has sung *Divinum auxilium*, bow to him and lead him to the altar. Genuflect, bow to the clergy, hand the C's biretta to the deacon assistant, and follow the AA into the sacristy.

If the anthem of the Blessed Virgin is to be sung while you are kneeling (p. 347), bow to the C and lead him to the altar. Bow to the clergy and kneel immediately. Remain kneeling until after the *Divinum auxilium*. Then rise, genuflect, etc., as above.

³³ If the Vespers are of double rite, the antiphon will be sung completely before, as well as after, the *Magnificat*. In this case, the C will sit during it, both before and after the *Magnificat*.

³⁴ Van der Stappen, I, p. 82, does not have the MC go up to the platform for the incensing. Many other authors agree with this.

N.B. If the C is to remain in the sanctuary for Benediction, do not give the signal to come to the altar until the TB's have reached their places. Then set the C's biretta and book on the credence table, bow to the C, and lead him to the altar. Bow to the clergy and kneel immediately at the right of the T. Toward the end of Benediction, when the D has closed the tabernacle door, get the birettas when you take the humeral veil back to the credence table.

F. THURIFER

In the Sacristy

Vest in surplice and stand at the door, a little in front of the AA. At the signal bow to the cross and lead the AA into the sanctuary.

At the Altar

Genuflect with the AA and go to the Epistle corner; stand there at the left of the 1A. When the C genuflects at the foot of the altar, genuflect with him and lead the AA to your place near the credence table. Kneel there until the C has finished the *Aperi* prayer. Then rise.

Sit with the others at the middle of the first verse of the first Psalm, and remain seated until the fifth last verse of the fifth Psalm (in ordinary Sunday Vespers this is *Caelum caeli Domino*). Then rise with the AA, genuflect at the side of the altar, and immediately go into the sacristy. Come out with the thurible and the boat, genuflect, and go to your place at the credence table.

Incensing at the Magnificat

When the C genuflects at the foot of the altar at the beginning of the *Magnificat*, go up the side steps to the altar. Hand the boat to the deacon assistant and open the thurible (p. 44). Close the thurible after the incense has been blessed. When you have received the boat from the deacon assistant and given him the thurible, turn toward the altar and bring the boat to the credence table.

Come back immediately to the foot of the steps and wait there till the C comes to the Epistle side for the second time. Then go up to the top step, take the thurible from the assistant, turn toward the altar, and go down to the foot of the steps. Remain there until the C goes back to the sedilia.

Then turn left and go to the sedilia. Stand in front of, and a little to the left of the C. Hand the thurible to the deacon assistant.³⁵ and bow with him before and after he incenses the C; hold the edge of the cope with your right hand during the incensing. Then receive the thurible from the assistant, and step back a little from the sedilia.

When the deacon assistant has returned to his place beside the C and both assistants have their books and birettas, incense them from a position in front, and to the left, of the C. Bow once to both, incense each with two double swings, and bow again to both.

Then, if there are four or six *pluvialistae*, go to the center, genuflect, and turn right.³⁶ Bow once to as many as are present and incense each with one double swing. If there are six *pluvialistae*, incense the chanters before the fifth and sixth *pluvialistae*. Then genuflect and go to incense the clergy in the sanctuary.

If there are no *pluvialistae* besides the deacon and subdeacon assistants, incense the clergy in the sanctuary immediately after you have incensed the assistants. Bow before and after each incensing; if you incense the clergy individually, incense them with double swings; if you incense them as a group, use single swings (p. 45).

Then go to incense the student choir. Incense those on the Epistle side first (unless clergy of equal or higher rank are on the Gospel side).³⁷ Bow once to all on a side, incense with single swings, center, left, and right, and bow again. Genuflect in passing from one side to the other. Repeat the incensing in the same manner as on the other side.

Then return to the sanctuary at the center, genuflect, and, if

³⁵ Stand at the assistant's right during the incensing. Cf. Wapelhorst, p. 509; Van der Stappen, I, p. 29.

³⁶ The clergy in the sanctuary are incensed before the chanters if the chanters are not vested in cope. Cf. p. 352, ft. 23.

³⁷ Cf. p. 209, ft. 77; p. 256, ft. 81.

you have not already incensed the chanters, incense each of them with a double swing, bowing to both at once before and after. Then, remaining at the center, incense the MC with one double swing, and each A with a double swing (bow to each before and after).

Genuflect, turn right, and go to incense the people. Bow once to all; incense with single swings, center, left, and right; and then make one bow to all again. Return to the sanctuary, genuflect, bow to the clergy, and go to the sacristy.

- N.B. 1. If the *Gloria Patri* of the *Magnificat* is sung before you have gone to the sacristy, stop and bow to the altar until it is finished.
2. If the C and his assistants will remain in the sanctuary for Benediction, lead the TB's to the sanctuary after the C has finished the *Divinum auxilium*. Stand at the center until the C and his assistants have passed in front of you to the altar. Bow with them to the clergy, genuflect, and stand a little to the right for the beginning of Benediction.

IV. SOLEMN VESPERS

Foreword

In most parishes it would be practically impossible to fulfill all the rubrics of more Solemn Vespers. Ordinarily, assistants to the celebrant, vested in cope and thus requiring tonsure (p. 350, ft. 20), are not available. Moreover, more Solemn Vespers ordinarily suppose that a liturgical choir be present in seats or stalls on either side of the altar, although this is not absolutely necessary.

Since it is desirable that small parishes should have Vespers, a modified form has been drawn up, whereby they may be sung with just a celebrant, two acolytes, and a thurifer.³⁸ To these a master of ceremonies may be added, if so desired.³⁹

Preparations

In the sacristy the C vests in surplice and a cope the color of

³⁸ Van der Stappen, *Sacra Liturgia*, I, pp. 413-417.

³⁹ Fortescue, p. 227.

the day.⁴⁰ The ministers wear cassock and surplice. On the altar four candles are lighted.⁴¹

Beginning of Vespers

All bow to the cross in the sacristy and proceed to the altar in the following order: the T first, without the thurible; then the two AA, carrying lighted candles; then the MC; and, lastly, the C.

Upon arriving at the altar, the two AA go to opposite corners of the bottom step, and the T stands at the left of the 1A (who is at the Epistle side). The C takes off his biretta and hands it to the MC. All genuflect on the floor, and the C and MC kneel on the first step. The AA set their candles on the lowest step in front of them and then extinguish them. The 2A (at the Gospel side) joins the 1A, and both follow the T to their places where they kneel until the C has finished the *Aperi*. Then the C and MC rise and go to the sedilia.

At the Sedilia

Upon arriving at the sedilia, the C remains standing and says the *Pater* and *Ave* silently. Then he intones the *Deus, in adiutorium meum intende*. The servers make the sign of the cross with him.⁴² The choir continues *Domine, ad adjuvandum*, etc. All bow at *Gloria Patri*. The C intones the antiphon of the first Psalm; after the choir has intoned the first verse, the C, AA, and T sit down. The MC stands at the right of the C.

The choir begins all the Psalm antiphons but the first, and all the Psalms.⁴³ It is advisable that one or two competent leaders in the choir begin the antiphon and the first verse of the Psalms.⁴⁴ Then the choir and the congregation chant the other verses of the Psalm alternately.

⁴⁰ The use of the stole at Vespers is forbidden (SRC 2956, 5), except when Benediction follows immediately afterwards (SRC 4629, 12), and during Vespers of the dead (p. 293, ft. 43).

⁴¹ Four candles are sufficient at Solemn Vespers (p. 346).

⁴² Cf. SRC 3156.

⁴³ In noncollegiate churches it is permitted, for the greater devotion of the faithful, to sing the Vespers of another Office, e.g., that of the Blessed Virgin, provided those who are obliged to say the Canonical Hours recite privately the Vespers of the occurring Office. Cf. SRC 3624, 12.

⁴⁴ In singing Vespers, it is not allowed to omit any verse of the Psalms, or one or the other Psalm entirely (SRC 3539, 3).

The C removes his biretta and bows each time the *Gloria Patri* is sung; he bows also at the words *Sit nomen Domini benedictum*⁴⁵ and at each occurrence of the name of Jesus, of Mary, or of the Saint of the Office or commemoration.

Near the end of the fifth Psalm, the T rises, genuflects, and goes into the sacristy to prepare the thurible. At the same time the AA go to the center of the altar, genuflect, and light their candles. After the *Gloria Patri* they take their candlesticks, come to the center, genuflect, and go to the sedilia. They bow to the C and then stand in front of him, facing each other.

Chapter and Hymn

After the antiphon of the fifth Psalm is completed, the C rises and sings the Chapter to which the choir answers *Deo gratias*. Then the C intones the hymn (unless the first stanza is to be sung while he is kneeling at the center); the AA then bow to the C, go to the center, genuflect, and set down the candlesticks as before, but they do not extinguish them. They remain standing beside the candles.

N.B. The first stanza of the hymns *Veni, Creator* and *Ave, maris stella* is sung while all are kneeling on the bottom step of the altar.⁴⁶ The C and MC give the AA time to place their candles on the lowest step of the altar; then they proceed to the middle of the altar and kneel immediately.⁴⁷ The AA also kneel. The C intones the hymn. After the first stanza has been sung, all rise, and the C and MC return to the sedilia.

After the hymn is completed, the choir sings the versicle, and the congregation responds. The T returns with the thurible during the hymn, genuflects, and stands waiting at the Epistle side.

⁴⁵ Wapelhorst, p. 506, ft. 1: "Ubi mos est (sicut etiam ad *Sanctum et Terribile* in Ps. 110); Caeremoniale hac de re nihil praescribit."

⁴⁶ The sixth stanza *O Crux, ave* in the hymn *Vexilla Regis* is also sung while all are kneeling.

⁴⁷ The C does not genuflect because the place of genuflecting and kneeling would be identical. The MC accommodates himself to the C and omits the genuflection. Cf. p. 40, ft. 23.

The C intones the antiphon of the *Magnificat*. If it is doubled (p. 347), he sits while it is sung through by the choir; he rises when the antiphon is finished.

Incensing at Magnificat

The C makes the sign of the cross at the beginning of the *Magnificat*, and all do the same.⁴⁸ Accompanied by the MC, he then goes to the altar for the incensation.⁴⁹

The C genuflects on the step and the MC on the floor, and both go up to the platform. The C kisses the altar. The T goes up the side steps to the platform, and the C puts incense into the thurible and blesses it. He incenses the altar as at the Introit of the Mass, but recites the *Magnificat* as he does so (p. 349, ft. 17). The MC may hold the edge on the cope on his right, and the T on his left, during the incensation.⁵⁰

When the C has finished incensing the altar, he hands the thurible to the MC who returns it to the T. Both the C and MC bow to the cross at the center, descend to the foot of the altar, genuflect, and go to the sedilia. The T brings the thurible to the MC and then stands in front of the C, at the left of the MC.⁵¹

The MC incenses the C with three double swings, and the MC and T bow both before and after. The T then incenses the MC, then the AA, and finally the people. The MC and AA each receive one double swing.

In incensing the people, the T bows, incenses them with single swings, center, left, and right, and bows again. He then turns to face the altar, genuflects, and goes to the sacristy.

N.B. If the *Gloria Patri* is sung before the T goes to the sacristy, he stops whatever he is doing and bows toward the altar.⁵²

When the *Magnificat* is finished, the C sits. In the meantime,

⁴⁸ SRC 3127, 1.

⁴⁹ Cf. SRC 3844, 2.

⁵⁰ Callewaert, p. 228.

⁵¹ In more Solemn Vespers the T stands at the right of the deacon assistant during the incensing of the C (p. 363), but the reason for this is that he may hold the edge of the assistant's cope.

⁵² The choir should see to it that they do not sing the *Gloria Patri* of the *Magnificat* while the incensing is taking place.

after the *Gloria Patri* of the *Magnificat*, the AA take their candles and come in front of the C as before.

Oration

After the antiphon of the *Magnificat* is finished, the C rises. He sings *Dominus vobiscum* and the oration of the Office. If there are commemorations, the C sings the versicle and oration of each. He then sings *Dominus vobiscum* and *Benedicamus Domino*.

The AA go back to the altar after the *Benedicamus Domino*, genuflect, and set down their candles. The C, still standing at the sedilia, sings *Fidelium animae*, etc., and says the *Pater noster* silently. He then sings *Dominus det nobis suam pacem*.

Anthem

The anthem of the Blessed Virgin⁵³ is intoned while the C is standing at the sedilia on Saturdays, Sundays, and during all of Paschaltide. At other times it is intoned while the C kneels at the altar.

If the C kneels for the anthem, he rises after singing the versicle. He then sings the oration and adds, after the choir has answered *Amen*, the *Divinum auxilium maneat semper nobiscum*.

If the C has remained at the sedilia for the anthem, he comes to the altar after the *Divinum auxilium*, etc., genuflects, and goes to the sacristy. If he is already at the altar, he merely genuflects and goes to the sacristy.

⁵³ This anthem is not said if Compline follows immediately. Otherwise, it must be said in those churches where there is an *obligatio chori*; in other churches it is a praiseworthy custom (SRC 3574, 1).

CHAPTER II

COMPLINE

Foreword

The official night prayer of the Church is Compline. It has this name because it completes the Office of the day. The arrangement of Compline is very simple and, consequently, the ceremonies are simple. It has no solemnities whatsoever, and the only ceremonies are those connected with the individual prayers.

Preparations

If Compline is to be sung immediately after Vespers, the candles that were lighted for Vespers remain lighted. If, however, it is separated from Vespers, only four candles are lighted.⁵⁴ The cover over the altar cloth may remain, since no ceremonies will take place at the altar.⁵⁵

The Ministers and Their Duties

The ministers needed for the singing of Compline are a Celebrant (hebdomadarius), a master of ceremonies, a Lector, two chanters, and a choir. The celebrant does not wear a cope or stole. If Compline is sung immediately after Vespers, the celebrant removes the cope before beginning Compline.⁵⁶ All the ministers and the choir are dressed in cassock and surplice. The celebrant and clergy have their birettas.

The Place of the Ministers in the Sanctuary

The C is at the sedilia. The MC stands next to him. The Lector's place for singing the Lesson is at the center of the sanctuary. He should have a place somewhere in the choir to which

⁵⁴ De Carpo-Moretti, p. 63. Fortescue, p. 249, allows six candles to be lit, but his reason seems insufficient.

⁵⁵ Fortescue, p. 249.

⁵⁶ De Carpo-Moretti, p. 64.

he may retire after the Lesson. The chanters are in the same places they occupy at Vespers.

Procession

If there is a procession, the C and minor ministers are the first to enter the sanctuary. The order, therefore, is: the two chanters, the Lector, the MC, the C, and the choir made up of the clergy. The clergy come out in order of dignity, with those of greater dignity first.⁵⁷

When the minor ministers come to the sanctuary, they genuflect and go to their places. The C comes to the foot of the altar, removes his biretta, and hands it to the MC at his right. They both genuflect and then stand before the altar during the rest of the procession. When the last person has reached his place, everyone kneels.

All say the *Aperi* (silently), kneeling. The C and MC kneel on the lowest step. After the *Aperi* all rise with the C (p. 40, ft. 23); the C and the MC go to the sedilia. The MC stands to the right of the sedilia as at Solemn Vespers. The *Pater* and *Ave* are not said at Compline.

The Beginning of Compline

When the C has reached the sedilia, the Lector goes to the center of the sanctuary. He genuflects and stands there. He faces the C and, bowing, sings *Jube, domne, benedicere*. He remains bowed until after the C has sung *Noctem quietam*, etc. The choir responds *Amen*.

The Brief Lesson

The Lector then sings the Lesson, facing the altar.⁵⁸ He genuflects⁵⁹ as he sings *Tu autem, Domine, miserere nobis*. He then bows to the C and goes to his place.

During the remainder of the ceremony he follows the rules for the choir.

⁵⁷ The reason for this change of order in procession is that the C is not "vested." Cf. p. 29, ft. 1; cf. also Moretti, II, p. 1.

⁵⁸ De Carpo-Moretti, p. 64.

⁵⁹ In some places it is customary for the choir also to genuflect as the Lector sings these words. Ceremonialists, however, do not mention this genuflection.

After the *miserere nobis* the choir answers *Deo gratias*. Then the C chants *Adjutorium nostrum in nomine Domini*, making the sign of the cross. The choir responds *Qui fecit caelum et terram*. Everyone then says the entire *Pater noster* in silence.

The Confiteor

The C bows and recites the *Confiteor*. He turns toward the choir at the words *et vobis, fratres* and *et vos, fratres*, and strikes his breast at *mea culpa*, etc. When he has finished, the choir recites the *Misereatur*. The C answers *Amen* and stands erect.

The choir bows and recites the *Confiteor* in the same manner as the C, but substitutes the words *et tibi, pater* and *et te, pater*. After the C has recited the *Misereatur*, the choir answers *Amen*, and stands erect. The C then recites the *Indulgentiam*. Everyone makes the sign of the cross and answers *Amen* at the end.

Then the C chants *Converte nos Deus salutaris noster*. At these words everyone makes the small sign of the cross on his breast, and the choir answers *Et averte iram tuam a nobis*. The C, making the sign of the cross, intones *Deus, in adjutorium meum intende*; this is taken up and finished by the choir.

When the *Deus, in adjutorium*, etc., is finished, the chanters, at their places, intone the antiphon and then chant the first half of the first verse of the Psalm. The choir sings the last half of the verse and alternates in singing all the other verses.

The Psalms

After the first Psalm is intoned, all sit and put on their birettas. They remove their birettas and bow as usual for the *Gloria Patri*.

The chanters rise to sing the first half of the first verse of the other two Psalms. These they sing at their places. After the last *Sicut erat* everyone sings the entire antiphon. Then all rise.

The Hymn

Remaining in their places, the chanters intone the hymn. The choir takes it up and finishes it. All bow at the doxology. When the hymn is finished, the C sings the *Capitulum*. While this is being sung, the two chanters go before the altar and genuflect.

When the C finishes the *Capitulum*, the two chanters begin the

brief responsory. They alternate with the choir in singing this. When it is finished, they sing the versicle, and the choir sings the response.

The Canticle of Simeon

The chanters intone the antiphon *Salva nos* and sing the first part of the first verse of the Canticle. They then return to their places. The choir takes it up, alternating on the verses. All make the sign of the cross at the first verse of the Canticle. After the *Sicut erat* all sit and put on their birettas; the choir sings the antiphon after the *Nunc dimittis*. After the antiphon all remove their birettas and rise.

The Preces

If the *Preces* are to be said, they are said while all are standing, except on ferial days, when the ferial prayers were recited at Vespers.⁶⁰ The C sings *Kyrie, eleison*. The choir sings *Christe, eleison* and *Kyrie, eleison*. The C intones the *Pater noster* which is said silently up to the *Et ne nos inducas*, etc.; the C sings this, and the choir answers *Sed libera nos a malo*.

The C then intones *Credo in Deum*; the rest of the Creed is said silently up to *Carnis resurrectionem*; the C says this aloud and the choir answers *Vitam aeternam. Amen*. The C and choir then alternate on the versicles and responses that follow.

After the *Preces* — or immediately after the antiphon of the *Nunc dimittis* if there are no *Preces* — the C sings *Dominus vobiscum*, and the choir responds. The C sings *Oremus* and the oration, and the choir answers *Amen*. The C again sings *Dominus vobiscum*, and the choir answers. Remaining in their places, the chanters sing *Benedicamus Domino*, and the choir responds *Deo gratias*. The C then chants the Blessing *recto tono* and makes the sign of the cross at the words *Pater, et Filius, et Spiritus Sanctus*.

Anthem

Immediately after the Blessing, the anthem of the Blessed Virgin is sung. This is intoned by the C, standing at the sedilia

⁶⁰ Cf. Rubrics of the Breviary; Fortescue, p. 251.

on Saturdays and Sundays,⁶¹ and kneeling before the altar on weekdays. The choir takes it up and finishes it. At the end of the anthem, the C sings the versicle, and the choir sings the response.

The C then sings the oration. (If he has been kneeling, he rises for the oration. Everyone else remains kneeling.) The choir answers *Amen* to the oration. The C then chants *Divinum auxilium maneat semper nobiscum*. The choir answers *Amen*.

The C then kneels, and everyone says silently the *Pater*, *Ave*, and *Credo*. The *Sacrosanctae* is last, and it too is said silently.

Then the C rises, genuflects, puts on his biretta, and waits till the chanters and Lector have started to the sacristy. The C and MC follow them. The clergy leave last, marching out in order of dignity, those of greater dignity first.

⁶¹ All stand for the singing of the anthem of the Blessed Virgin from First Vespers of Sunday until the conclusion of the Sunday Office, and during all of Paschaltide. (*Rub. Gen. Breviarii*, XXXVI, 3; Wuest-Mullaney, n. 467.)

SECTION VII

**EXPOSITION AND BENEDICTION OF THE
BLESSED SACRAMENT**

SECTION VII

EXPOSITION AND BENEDICTION OF THE BLESSED SACRAMENT

CHAPTER I

EXPOSITION

I. TYPES OF EXPOSITION

There are two types of exposition of the Blessed Sacrament. The first is *public*, in which the Blessed Sacrament is exposed in the monstrance. The second is *private* exposition, in which the Blessed Sacrament is hidden from view, but presented to the people in the ciborium covered with its veil and remaining within the open tabernacle.

Public exposition may be either *Solemn* or *Less Solemn*. It is *Solemn* when the Blessed Sacrament is exposed perpetually, or for several hours or days, v.g., in Forty Hours' Devotion; it is *Less Solemn* when the Blessed Sacrament is exposed before or after Mass or in the special service of the Blessed Sacrament, described by Latin ceremonialists as *Laudes vespertinae* or *Laudes Sanctissimi Sacramenti* — our Benediction service.

II. TIMES OF EXPOSITION

Exposition can never be held without a just cause. Public exposition, i.e., in a monstrance, may be held on the Feast of Corpus Christi and within its octave, in all churches, during Mass and Vespers. This is by permission granted to the universal Church. Outside of this time, however, it can be held only for a grave and just cause (particularly a "public cause"), and with the consent of the Ordinary.¹

¹ The Second Plenary Council of Baltimore (1866, n. 375) granted permission for the dioceses of the United States that Public Benediction be given, even without the permission of the bishop, in all churches and chapels of pious communities once a day on all Sundays and Holydays of obligation, on feasts of the first and second class, twice a week during Lent, each day during Missions and the Forty Hours' Devotion, and on the Feast of the Sacred

This restriction binds even exempt Religious houses. Private exposition, i.e., in a ciborium, may be held for any just cause, public or private, and does not require permission of the Ordinary.² All exposition, whether public or private, is forbidden from Holy Thursday to Holy Saturday, inclusive.³

The deacon is the ordinary minister of exposition, even though a priest be present. He is permitted to move the Blessed Sacrament, but only when It is in the custodial or ciborium.⁴

III. THINGS WHICH ARE PROHIBITED DURING EXPOSITION

- A. To celebrate Mass during exposition:
 1. If the exposition is private, Mass is *never* permitted to be celebrated.
 2. If the exposition is public, Mass is not permitted without necessity or a grave cause, or without a special Indult.⁵ However, on the Feast of Corpus Christi and during its octave, it is permissible to have exposition during Mass and Vespers.⁶
- B. To distribute Holy Communion in the presence of the Blessed Sacrament exposed.⁷
- C. To present relics to be kissed.⁸
- D. To ring the bell at Masses celebrated at other altars.

Heart. This permission can be enjoyed, however, only if the Benediction can be conducted with proper solemnity. In addition to the days listed here, other days may be designated by the Ordinary.

² CJC 1274, 1.

³ SRC 1190; 3660, 1; 3716.

⁴ He may not move the Blessed Sacrament when It is in the ostensorium; however, cf. Van der Stappen, II, p. 318.

⁵ SRC 3448, 1; 4353; July 27, 1927. For the details of Forty Hours' Devotion, cf. pp. 413 ff.

⁶ CJC 1274, 1. Cf. p. 377.

⁷ SRC 3448, 1; 4353.

⁸ SRC 4059, 2.

CHAPTER II

PREPARATIONS

I. PREPARATION OF THE ALTAR

The altar should be decorated more beautifully as the exposition is more solemn. Anything which would tend to attract attention to itself rather than to the Blessed Sacrament is to be eliminated. For this reason, it is prescribed that relics be removed or veiled.⁹

Candles

At private exposition at least six candles must be lighted on the altar;¹⁰ for solemn exposition, at least twelve.¹¹ The Congregation of Sacred Rites, in 1910, granted permission for public exposition to be held with only six candles lighted in poor parishes where special permission from the Ordinary has been obtained.¹²

The Paschal candle is never lighted at Benediction;¹³ if, however, Benediction follows Vespers, it is permitted to leave the candle burning.¹⁴

Electric Lights

Electric lights may be used to lend solemnity to the exposition, provided that:

- a) they be not used in place of the candles

⁹ SRC 2365, 1; 2779.

¹⁰ SRC 1992.

¹¹ SRC 3480. Other numbers have been prescribed on different occasions: ten (Decree of Innocent XI, May 20, 1682: *pro regularibus dioceseos Mechliniensis*); twenty (*Instr. Clement.*, n. 6).

¹² SRC 4257, 4.

¹³ SRC 3479.

¹⁴ SRC 4383, 1.

- b) they be not on the altar, nor on the tabernacle or throne,¹⁵
nor behind the ostensorium¹⁶
- c) they do not give a theatrical effect.¹⁷

Cross

The cross may remain on the altar during Benediction,¹⁸ provided that it is not on the throne on which the monstrance is placed.¹⁹

II. VESTMENTS

Kind of Vestments

1. Private exposition:

- a) For private exposition and reposition, and for private Benediction (i.e., with the ciborium), it is sufficient that the priest wear surplice and stole, but he must put on the humeral veil for the actual Blessing.²⁰
- b) *Before* Mass it is always lawful for the priest wearing the vestments for Mass to have private exposition of the Blessed Sacrament (since the Blessing is not to be given).
- c) *After* Mass the priest giving the Blessing with the ciborium, may retain all the vestments of Mass except the maniple, but he must wear a humeral veil over the chasuble.²¹ He may not retain the vestments of the Mass, however, if the Mass was celebrated in black vestments.²²

2. Public exposition:

- a) In giving public Benediction, i.e., with the monstrance, the priest must always wear surplice, stole, and cope, and the humeral veil for the Blessing.²³ If the Sacred Ministers assist him, the C as well as the D and SD must also wear the alb.²⁴
- b) If public Benediction is given, the C *may* wear amice,

¹⁵ SRC 4275.

¹⁶ SRC 2613, 5.

¹⁷ SRC 3859; 4210, 1; 4322.

¹⁸ SRC 2365, 1.

¹⁹ SRC 4136, 2.

²⁰ Callewaert, p. 238.

²¹ SRC 3833, 3.

²² SRC 3949, 8.

²³ SRC 3697, 12.

²⁴ SRC 3799, 1.

alb, cincture, stole, and cope, even though the D and SD do not assist him; he *must* wear them if a procession of the Blessed Sacrament is to be held together with the Benediction.²⁵

- c) If public Benediction is to be given after Mass, the C must remove his chasuble and maniple, and put on a cope. The cope will be of the color of the Mass, provided that the C does not go to the sacristy before Benediction.²⁶ (Cf. below.)

3. In general:

- a) The C must always wear the veil for the Blessing, whether it be given with the ciborium or monstrance.²⁷ He must never give the Blessing vested only in alb, cincture, and stole.²⁸
- b) If the C has only one assistant, this assistant, whether Deacon or priest, must wear a stole over the surplice whenever he touches the sacred vessels, Cf. p. 399, ft. 93.
- c) For exposition and reposition, whether private or public, without the Blessing, surplice and stole are sufficient.

Color of the Vestments

The color proper to the Blessed Sacrament is white. The vestments of the Ministers as well as the tabernacle veil and antependium,²⁹ must be white as often as the exposition and Benediction are independent of another function.³⁰

1. If public Benediction is to be given, or if there is to be a procession of the Blessed Sacrament *immediately* before or after the Mass or solemn canonical Office, *and the C does not retire to the sacristy*, the Benediction or procession is to be considered subordinate to the Mass or Office. In this case, the color of the vestments, tabernacle veil, and antependium need not be changed for the service in honor of the Blessed Sacrament.³¹

If Benediction is held after Vespers, the C may, if he desires, put on before Vespers the stole required for Benediction.³² In

²⁵ Van der Stappen, II, p. 319.

²⁶ Cf. SRC 1615, 6; 3175, 3; 3949, 7.

²⁷ SRC 3697, 12.

²⁸ *Ibid.*

²⁹ SRC 1615, 7-9.

³⁰ SRC 2562.

³¹ SRC 3559.

³² SRC 4269, 12.

this case, the C may be assisted at Benediction by the two *pluvialistae* who assisted him at Vespers, provided that a Deacon or priest expose and repose the Blessed Sacrament, hand the monstrance to the C and receive it from him. It is not permitted, however, that *pluvialistae* be used to lend solemnity to the Benediction service when the C is assisted by a D and SD.³³

2. The humeral veil must always be white, even though it be used with vestments of a different color.³⁴

3. The priest or Deacon who assists the C must wear a stole of the same color as the C's.³⁵

4. The monstrance must be covered with a white veil when it stands on the altar, both before and after exposition.³⁶

5. After Compline only white vestments may be used.³⁷

6. If Benediction is given after a Requiem Mass, the priest must retire to the sacristy and there change vestments, while the veil and antependium are also changed. Benediction must never follow a Requiem Mass in such a way that it seems to have a connection with the Mass.³⁸

³³ SRC 4179, 8.

³⁴ SRC 3086, 5.

³⁵ SRC 4268, 8.

³⁶ SRC 4268, 7.

³⁷ SRC 3799, 2.

³⁸ Cf. SRC 3949, 8.

CHAPTER III

SONGS AND PRAYERS

Not only prayers and hymns written in honor of the Blessed Sacrament may be said or sung at Benediction, but those in honor of the Blessed Virgin and of the Saints are also permitted.³⁹

Te Deum

If the *Te Deum* is sung, it must be sung before the *Tantum ergo*, and, properly, with only the three versicles and responses which, according to the decree of the Congregation of Sacred Rites,⁴⁰ suffice *extra casum processionis: Benedicamus Patrem*, etc., *Benedictus est*, etc., *Domine, exaudi*, etc., and with only one oration: *Deus, cuius misericordiae*.⁴¹ It must be sung in Latin, not in the vernacular.

Tantum ergo, *Genitori*, *Genitoque*, *Panem de caelo*, and the oration *Deus, qui nobis* with the short conclusion, *must* be sung.⁴²

Between the *Deus, qui nobis* and the Blessing, nothing may be recited or sung, either in Latin or in the vernacular. The one exception is the *Blessed be God (Benedictus Deus)* which may be recited either immediately before or after the Blessing.⁴³

Hymns

Although the Sacred Ministers ordinarily kneel while they are praying and singing at Benediction, they stand if the *Magnificat* or the *Regina caeli* (in Paschaltide) be sung.⁴⁴

They also stand during the *Te Deum*.⁴⁵ All kneel at the verse

³⁹ Cf. SRC 3530; 4100, 3.

⁴⁰ SRC 2956, 3.

⁴¹ SRC 4198, 10. Cf. Van der Stappen, II, p. 324; Callewaert, p. 237.

⁴² SRC 2986, 6.

⁴³ SRC 3237, 1.

⁴⁴ SRC 4224.

⁴⁵ SRC 2514, 7; 3965, 2.

Te, ergo, quaesumus. When the hymn is finished, according to the custom at Rome, all kneel while the versicles are sung; the C alone rises at the *Oremus*.⁴⁶

The Blessing

It is not permitted to sing or recite prayers while the Blessing is given,⁴⁷ nor may the C say anything as he blesses the people.⁴⁸ It is permitted, however, to play the organ softly and to ring the bell three times, or continually.⁴⁹

CHAPTER IV

INCENSATION

It is not necessary to incense the Blessed Sacrament during *private* exposition. For *public* exposition, however, two incensations are required: the first immediately after the exposition of the Blessed Sacrament, and the second at the verse *Genitori*, etc. This second incensation must be made even though no prayers are interposed between the exposition and the *Tantum ergo*. (In this case, the thurible need not be filled twice.)⁵⁰

If the Blessed Sacrament is exposed throughout the day, the C need not, on approaching the Blessed Sacrament, incense It again before saying any prayers which are to be said.⁵¹

At the end of *public* exposition (p. 377), the Blessing *must* be given.⁵² It is not *required* that the T incense the Blessed Sacrament during the Blessing, though it is customary and permissible.⁵³

⁴⁶ Van der Stappen, II, p. 325.

⁴⁸ SRC 4202, 1.

⁴⁷ SRC 3058, 2.

⁵¹ SRC 4202, 2.

⁴⁸ SRC 2464.

⁵² SRC 3713.

⁴⁹ Van der Stappen, II, p. 326.

⁵³ SRC 2956, 9; 3108, 6.

CHAPTER V

SOLEMN BENEDICTION

CELEBRANT ASSISTED BY DEACON AND SUBDEACON

I. THE CELEBRANT

In the Sacristy

After washing your hands, vest in amice, alb, cincture, stole, and cope. When all is ready, make a profound bow to the cross in the sacristy and put on your biretta. With the D at your right and the SD at your left, proceed to the sanctuary.

Before the Altar

If there are clergy in the sanctuary, stop at the corner of the steps on the Gospel side, remove your biretta, and bow to them. Then put on your biretta again and proceed to the altar. At the altar remove your biretta, hand it to the D, and permit him to kiss your hand as he takes it. Genuflect on the floor, stand, and then kneel on the first step.⁵⁴

Incensing

When the D has returned to his place after exposing the Blessed Sacrament, make a medium body bow⁵⁵ and stand. Receive the incense spoon from the D and put three spoonfuls of incense on the charcoal. Do not bless the incense.⁵⁶ Return the spoon to the D and kneel again on the first step.

Take the thurible from the D, with the end of the chains in

⁵⁴ It is not permitted to place a cushion on the altar step while a priest celebrates Benediction (SRC 4268, 9), nor is it permitted to kneel on a prie-dieu; this privilege is reserved to bishops.

⁵⁵ SRC 4179, 2.

⁵⁶ The incense is never blessed when the Blessed Sacrament *alone* is to be incensed; nor does the D kiss the incense spoon or the C's hand (p. 41).

your left hand, and the bottom of the chains, near the bowl of the thurible, in your right. Incense the Blessed Sacrament with three double swings, making a profound head bow before and after the incensing.⁵⁷

Tantum Ergo

At the words *Veneremur cernui* make a medium body bow. At *Genitori, Genitoque* bow and rise to fill the thurible; incense the Blessed Sacrament as before.

The Blessing

When the choir has responded to the *Panem de caelo*,⁵⁸ rise without a bow⁵⁹ or genuflection,⁶⁰ and sing the oration of the Blessed Sacrament in the ferial tone,⁶¹ bowing as you sing *Oremus*. Use the short ending for the oration (p. 156).

Kneel again on the step, without bowing, and receive the humeral veil, permitting the SD to tie the ribbons or fasten the clasp if necessary.

If the monstrance has remained on the *mensa*, go up to the platform with the D and SD.⁶² (If the monstrance has been placed on a throne, rise after the D has taken it down; do not bow⁶³ before rising to ascend the steps.)

Genuflect with the D,⁶⁴ laying your hands on the altar. Then fix your hands inside the pockets of the humeral veil (if there are no pockets, wrap the veil around each hand) and, standing,⁶⁵ receive the monstrance from the D.

Hold the monstrance, with your left hand at the base and

⁵⁷ “. . . cum profunda capitis inclinatione ante et post thurificationem” (Callewaert, p. 242); cf. SRC 3086, 3.

⁵⁸ In Paschaltide and during the octave of Corpus Christi, *Alleluia* is added to this versicle and response.

⁵⁹ SRC 4179, 3.

⁶⁰ SRC 2008.

⁶¹ The Congregation of Sacred Rites (3638, 4) decreed that all orations sung in the presence of the Blessed Sacrament exposed — outside of Mass and canonical Hours — should be sung *recto tono*, except for a single inflection of the voice at the end of the oration. However, consult the Musical Supplement.

⁶² Cf. Callewaert, p. 243.

⁶³ SRC 4179, 3.

⁶⁴ SRC 4141, 7.

⁶⁵ Fortescue, p. 260, and Mueller, p. 253.

your right hand at the node, so that the front of the monstrance will face the people during the Blessing. Let the D arrange the veil.

When the D has knelt on the edge of the platform, turn right and face the people. Make the sign of the cross with the monstrance, saying nothing.⁶⁶

In giving the Blessing, first hold the monstrance before your breast, and then raise it so that the Sacred Host is level with your eyes; bring the monstrance down in a straight line to a point a little below your breast; raise it again to the level of your breast, and, without moving your feet,⁶⁷ cross it, first toward your left shoulder, then toward your right; pause momentarily and then turn left to the altar.⁶⁸

Return the monstrance to the D.⁶⁹ When he has placed it on the altar, genuflect with him and descend the steps a little to the Gospel side so as not to turn your back completely on the Blessed Sacrament.

Kneel on the first step without bowing and loosen the humeral veil so that the MC may remove it.

The Divine Praises

If the Divine Praises are not to be sung, recite them from the card held by the D and SD.⁷⁰

⁶⁶ SRC 2464; 2722, 3.

⁶⁷ Callewaert, p. 243.

⁶⁸ There are three approved ways of placing the monstrance back on the altar after the Blessing. The most acceptable way — when the C is assisted by the D or priest — is given above. Cf. Callewaert, p. 243, ft. 30; Mueller, p. 253. Another accepted way is to place the monstrance on the altar immediately after completing the first swing to the right, i.e., to complete the circle as at the *Orate, fratres*. A third acceptable way is to return the monstrance to the center before the breast, after having completed the first swing to the right, pause momentarily, then turn right again, and place it on the altar (SRC 1563, 2).

⁶⁹ The *Caereemoniale Episcoporum* (II, xxxviii, 22) supposes that the C takes the monstrance from the altar and replaces it on the altar without the help of the D. Most rubricists, however, direct the D to give the monstrance to the C and to take it back from him.

⁷⁰ There is no universal legislation prescribing that the Divine Praises be said. It is, however, customary in the United States and England. Cf. Fortescue, p. 261. They are prescribed in many dioceses including the Archdiocese of Chicago.

The End

When the D closes the tabernacle door, stand. At the repetition of the first verse of the hymn, genuflect on the floor with the Ministers, receive your biretta from the D (with the usual kisses), and put it on. As you leave the altar, move out a little from the step to allow the SD to walk at your left.

In the sacristy make a profound head bow to the cross; then bow to the D and finally to the SD.

N.B. At Benediction after Vespers in the Seminary, remain at the altar until near the end of the recessional. Then at a signal from the MC, genuflect, put on your biretta, and go to the sacristy.

II. THE DEACON

In the Sacristy

Wash your hands and vest at the right of the C, in amice, alb, cincture, D's stole,⁷¹ and dalmatic. When all is ready, make a profound head bow to the cross and then to the C. Put on your biretta, and, turning left, cross behind the C but in front of the SD. Go to the sanctuary at the right of the C, holding the edge of his cope with your left hand.

Before the Altar

If there are clergy in the sanctuary, stop at the corner of the steps on the Gospel side, remove your biretta, and bow to them; then put on your biretta again and proceed to the altar.

At the foot of the altar receive the C's biretta with the customary kisses. Give his biretta and your own to the MC. Genuflect on the floor and kneel on the bottom step.

After a moment of adoration, rise without a bow and ascend the steps to the altar.

Exposition

Step a little toward the Epistle side. (If the cross is to be

⁷¹ Even though a priest serve as D at Benediction (or at Mass), he must wear a D's stole (or a priest's stole *more diaconali*).

removed from the altar, take it down with your right hand and place it to one side.)

Take the burse from the altar with your right hand and then shift it to your left. With your right hand remove the corporal (and the pall),⁷² and lay it (or them) on the *mensa*.

Holding your left hand on your breast, with your right hand place the burse against the gradine on the Gospel side, so that the opening (if the design permits) is toward the tabernacle. (If the monstrance is not to remain on the *mensa*, place the pall on the throne.)

Spread out the corporal: first the left fold, then the right, then the top, and finally the bottom (p. 205). Place the monstrance on the corporal. Remove the veil, set it to one side, and then open the monstrance.

Open the tabernacle door and genuflect from a position a little to the Epistle side. Take out the custodial and place it on the corporal, parallel to the monstrance. Close the tabernacle door.⁷³

Take the veil from the custodial and place it *off* the corporal. Open the custodial and remove the lunette. Put the lunette in the monstrance and close the door of the monstrance.⁷⁴

Close the custodial and put it a little to one side, but on the corporal, with the front facing the congregation. Place the monstrance in the center of the corporal, genuflect, and return to the C's right. (If the monstrance is to be placed on the throne, genuflect⁷⁵ before placing it on the throne, and again before coming down from the altar.)⁷⁶

⁷² It is generally supposed that a pall is placed on the throne on which the monstrance is to be placed. If the monstrance will remain on the *mensa*, a pall or second corporal is unnecessary.

⁷³ If the tabernacle no longer contains the Blessed Sacrament, the door should be left open. If the exposition is to last for a long time, v.g., at Forty Hours' Devotion, the custodial is replaced in the tabernacle (although empty) before the door is closed. If there is a second Host in the custodial, it must be replaced in the tabernacle even though only Benediction will follow.

⁷⁴ If you should happen to touch the Sacred Host with your fingers, purify them at once in the ablution cup and dry them with the purificator.

⁷⁵ Callewaert, p. 241.

⁷⁶ If the exposition is short, the Blessed Sacrament may remain exposed on the *mensa* rather than on a throne (Callewaert, p. 241; cf. also *Hom. and Past. Review*, Feb., 1941, p. 530; *Australasian Catholic Record*, Jan., 1935, p.

Incensing

Make a medium body bow with the C and SD, rise, and step back a little to the C's right. Take the boat from the MC, hold it in your left hand, and present the spoon to the C with your right. (All kisses and blessings of incense are omitted during Benediction.)

Keep the boat, kneel with the C, and place the boat on the steps; take the thurible from the MC and present it to the C, holding it with your right hand at the top and your left hand at the bottom (p. 44).

Make a profound head bow before and after the incensing, and hold the edge of the C's cope during the incensing. Then return the thurible to the MC.

Tantum Ergo

At the words *Veneremur cernui* make a medium body bow.⁷⁷ At the *Genitori, Genitoque* bow and pick up the boat from the step. Rise to fill the thurible the second time. The second incensing is the same as the first.

Blessing

When the *Tantum ergo* has been completed, sing the versicle *Panem de caelo*, etc. (p. 399); then give the C the card or hold it for him while he sings the oration of the Blessed Sacrament.

When he has finished, set the card on the step and, when the C is ready, rise with him and the SD (without bowing) and ascend to the altar. (If the monstrance is on the throne, go up before them, genuflect, and take down the monstrance. Then kneel until the C and SD have come up.)

Genuflect with the C and take the monstrance with your right hand at the node and your left hand at the base. Give it to the C so that the front of the monstrance will face the congregation. Adjust the ends of the humeral veil.

71). This is the custom in the Seminary for Benediction. The cross need not be removed, but it may be removed if such is the custom (SRC 2365, 1). It should not, however, be removed and the monstrance set in its place, since the cross and the Blessed Sacrament should not share the same throne (SRC 2576, 3). Cf. Collins, p. 76; Wuest-Mullaney, n. 51.

⁷⁷ Cf. SRC 4179, 2.

Go down to the top step and kneel on the edge of the platform.⁷⁸ Bow during the Blessing and hold the edge of the C's cope with your left hand.

Rise when the C has finished the Blessing, take the monstrance from him while standing,⁷⁹ and set it on the corporal. Genuflect with the C, and descend with him and the SD to your place.

Reposition

After the Divine Praises go up to the platform and genuflect. Turn the monstrance sideways and turn the custodial parallel to it. Open the custodial, and then the monstrance; remove the lunette and place it in the custodial. Close the custodial and cover it with its veil. Open the tabernacle door (without genuflecting), replace the custodial, and genuflect; then close the tabernacle door.

Close the door of the monstrance, veil it, and set it off the corporal. Fold the corporal, bottom, top, right, left (p. 205), and leave it in the center. (If the monstrance was placed on the throne, take down the pall, or second corporal, and lay it on top of the first corporal.)

Place your left hand on your breast and take the burse with your right. Then shift the burse into your left hand and, holding it upright on the altar, place the corporal (and pall) inside. Leave the burse flat on the altar with the open side toward the tabernacle. (If the cross was removed, set it again in its place.) Then descend to your place beside the C.⁸⁰

Recessional

Genuflect with the other Ministers as the choir repeats the first verse of the hymn — or at a signal from the MC if you are to remain in the sanctuary while the student body is leaving. Take the C's biretta from the MC and present it to the C with the usual kisses. Then take your own biretta and put it on.

⁷⁸ Some authors are indefinite about the place where the D kneels. Van der Stappen, II, p. 338, and Mueller, p. 248, direct him to kneel on the edge of the platform as described above.

⁷⁹ SRC 3975, 4.

⁸⁰ The D does not bow to the cross before going down. Cf. Callewaert, p. 244; Mueller, p. 249.

Go into the sacristy at the right of the C, holding the edge of his cope with your left hand. Bow to the cross and then to the C.

III. SUBDEACON

In the Sacristy

Wash your hands and vest at the left of the C in amice, alb, cincture, and tunic. When all is ready, make a profound head bow to the cross and then to the C. Put on your biretta, turn right, and cross behind the C and D. Walk at the C's left, holding the edge of his cope with your right hand.

Before the Altar

If there are clergy in the sanctuary, stop at the corner of the steps on the Gospel side. Remove your biretta and bow to them. Then replace your biretta and proceed to the foot of the altar. When the C and the D remove their birettas, remove yours also; genuflect with them on the floor and kneel on the bottom step.

First Incensing

When the D has returned to his place after exposing the Blessed Sacrament, make a medium body bow with the others and then rise. Stand at the C's right and hold the edge of his cope with your right hand while he puts incense into the thurible. Then step back to the C's left and kneel with the C and D. Make a profound head bow with the other ministers before and after the incensing, and hold the edge of the C's cope during the incensing.

Tantum Ergo

At the words *Veneremur cernui* make a medium body bow. At *Genitori*, *Genitoque* bow and rise to fill the thurible as before. The second incensing is the same as the first.

Blessing

If the C does not hold the card himself, hold it for him together with the D, while he sings the oration of the Blessed

Sacrament. When the MC has put the humeral veil on the C, assist the C in tying the ribbons or fixing the clasp.

Go up to the top step with the C and the D. (If the monstrance is on the throne, wait until the D kneels after taking down the monstrance; then go up to the top step with the C.) As the C and D genuflect, kneel on the edge of the platform, a little to the Gospel side.

During the Blessing bow and hold the edge of the C's cope.⁸¹

When the Blessing has been given, rise as the C and D genuflect. With hands joined⁸² descend the steps with the C, moving first a little to the Gospel side so that you will not turn your back directly on the Blessed Sacrament.

Kneel again and, if necessary, assist the C in unfastening the humeral veil. Hold the prayer card with the D while the C says the Divine Praises.

The End

Stand when the D closes the tabernacle door after reposing the Blessed Sacrament. At the repetition of the first verse of the hymn—or at a signal from the MC if you are to remain in the sanctuary during the recessional—genuflect and take your biretta from the step. Put on your biretta, go to the C's left, and hold the edge of his cope as you go into the sacristy.

In the sacristy make a profound head bow to the cross; then bow to the C.

IV. THE ACOLYTES⁸³

Follow the T into the sanctuary as at Solemn Mass. The 1A is at the right, the 2A at the left.

Go to the center in front of the altar, a few feet back from the step. If there are clergy in the sanctuary (as at Benediction after Vespers), turn and bow to them with the Ministers. Then turn back to face the altar, genuflect with the Ministers, place

⁸¹ Cf. Fortescue, p. 261.

⁸² Van der Stappen, II, p. 338.

⁸³ The *Caeremoniale Episcoporum* makes no mention of AA at Benediction. Ceremonialists, however, suppose that AA have a part in the ceremony and agree that there is nothing against having them take part.

your candles on the bottom step, and kneel. The 1A's candle is at his right, and the 2A's candle is at his left.

Bow before and after each incensing, *but do not bow when the C rises to put incense into the thurible.*

The 1A rings the bell during the Blessing; the custom is to ring once when the C turns to face the people, once during the Blessing, and once as the C turns back to the altar.

When the D closes the tabernacle door at the end of Benediction, rise, take your candles, and go to the center of the sanctuary. Stand there behind the T.

When the choir repeats the first verse of the hymn, genuflect and follow the T into the sacristy. There bow and put away your candles.

If the Ministers will follow you into the sacristy immediately, separate on either side of the door, permitting the TB's to do the same behind you. Bow to the cross with the Ministers and then bow to the C. Then put away your candles.

N.B. When it is necessary to get the steps for the D, i.e., if the D will place the monstrance on the throne, the 2A gets them just after the D has opened the tabernacle door; he genuflects, ascends the side steps, and kneels on the platform until the D is ready for them. He assists the D by holding his alb when he mounts the steps. When the D has placed the monstrance on the throne, the 2A rises, descends the side steps, genuflects, and returns the steps to their place. The 2A gets the steps in the same manner when the D rises to take the monstrance from the throne.

If the D needs the steps to put the cross in its place at the end of Benediction, the 1A stands at his place until the 2A has replaced the steps. Then both pick up their candles and go to the center, behind the T.

V. MASTER OF CEREMONIES

In the Sacristy

Stand at the left of the C and help him while he is vesting. When all is ready, bow to the cross, turn right toward the C, and go to the sanctuary directly in front of the D.

Before the Altar

If there are clergy in the sanctuary, stop at the corner of the steps on the Gospel side, bow to them, and then proceed to the altar.

Cross over to the Epistle side, take the two birettas from the D, genuflect, and, as you do so, place the birettas on the second step. Then turn left and go back to the right of the T.⁸⁴ Kneel immediately.⁸⁵

If the incense boat has been left on the credence table, v.g., when Benediction follows Vespers, get it immediately after placing the birettas on the step. Then go to the right of the T and kneel.

If the cross is to be removed from the altar, rise when the D places it on the *mensa* and ascend the side steps at the Epistle corner. Take the cross and, turning right toward the altar, bring it to the credence table. Return to the right of the T and kneel as before.

Incensation

When the D has returned to his place after exposing the Blessed Sacrament, make a medium body bow with the Ministers, and rise. Cross in front of the T and, if you have brought the boat from the credence table, hand it to the D. Stand at his right and a little behind him, holding your hands joined, while incense is put in the thurible.

When the thurible has been closed, take it from the T in your right hand and give it to the D, presenting it with your right hand only (p. 44). Turn to your left and return to the right of the T.

Kneel with the T immediately. Make a profound head bow with the Ministers before and after the incensing. Then rise and take the thurible from the D in your right hand; turn left and return to your position at the right of the T. Give him the thurible and kneel immediately.

⁸⁴ Do not turn your back on the Blessed Sacrament or walk backwards; it is better to turn left, face the direction in which you are going, and then turn right to face the altar.

⁸⁵ Always kneel at Benediction when not occupied with some duty. This rule for the MC has no exception.

Tantum Ergo

At the words *Veneremur cernui* make a medium body bow. At the *Genitori, Genitoque* bow and rise to fill the thurible the second time. The second incensing is the same as the first, except that, immediately after the incensing, the T himself takes the thurible from the D while you bring the veil from the credence table.⁸⁶

Kneel again in your place. When the C has sung the oration of the Blessed Sacrament, rise and put the humeral veil on his shoulders. Then return to your place and kneel.

The Blessing

Bow during the Blessing. When the C comes down after the Blessing, take the veil from his shoulders and kneel again at your place. Hold the veil sufficiently high so that it does not touch the floor.

End of Benediction

When the D has closed the tabernacle door, rise and take the veil to the credence table. (Bring the cross back to the altar if it has been moved during the ceremony.) Stand at the foot of the steps at the Epistle side.

Genuflect with the Ministers at the repetition of the first verse of the hymn⁸⁷ and pick up the birettas from the step. Hand the C's biretta to the D; give the D his own biretta and lead the Ministers into the sacristy.

In the sacristy allow the C, D, and SD to pass in front of you to the vestment case. Bow to the cross and then to the C, and assist the C to divest, standing at his right.

VI. THURIFER

Bow your head profoundly to the cross in the sacristy and precede the AA to the sanctuary. If there are clergy in the

⁸⁶ Do not genuflect before leaving your place or after coming back to it, since you are not leaving or approaching the center. Cf. p. 39.

⁸⁷ If the Ministers are to remain at the altar during the recessional, do not genuflect when the choir repeats the first verse of the Psalm, but wait until the last group of choir members has genuflected in the sanctuary; then give the signal for the Ministers to genuflect.

sanctuary, turn and bow to them before genuflecting. When the C, D, and SD have passed in front of you to the altar, genuflect with them, take one step to the Epistle side, and remain standing.⁸⁸

The Incensing

When the D has returned to his place after exposing the Blessed Sacrament, step behind the MC to the right of the D and in front of the C. Hand the boat to the D (unless the MC has taken the boat from the credence table, v.g., at Benediction after Vespers).

Open the thurible (p. 44). When the incense has been put in, step back immediately⁸⁹ to allow the D to kneel with the C.

Close the thurible and hand it to the MC. Turn left and return to your place. Remain standing until the MC has given the thurible to the D and then kneel with him.

Make a profound head bow with the Ministers before and after the incensing. Rise with the MC and take the thurible from him when he has received it from the D. Remain standing.

Tantum Ergo

At *Genitori, Genitoque* go behind the MC and to the right of the D to fill the thurible as before. Step back and close the thurible. Hand it to the MC and return to your place.⁹⁰

Wait for the MC and then kneel beside him. Make the bow before and after the incensing as before.

Rise with the MC and take the thurible from the D while the MC gets the humeral veil. When the MC has brought the humeral veil from the credence table, kneel with him. Remain kneeling until the D has closed the tabernacle door.

⁸⁸ The T kneels only three times during Benediction: during the first two incensings and from the time the MC has brought the humeral veil from the credence table until the D has closed the tabernacle door. He always kneels and stands together with the MC, waiting for him when this is necessary.

⁸⁹ The incense is not blessed at Benediction (p. 44, ft. 42).

⁹⁰ Though you should never turn your back directly on the Blessed Sacrament, never walk backward, even for one step. It is better to turn left, return to your place, and then turn right again to face the altar.

The Blessing

During the Blessing incense the Blessed Sacrament with three double swings.⁹¹

End of Benediction

When the D closes the tabernacle door, rise, go to the center of the sanctuary, and stand there in front of the AA. Genuflect with them when the choir repeats the first verse of the hymn and precede them into the sacristy.

If the C follows you into the sacristy, bow with the Ministers to the cross and then bow to the C.

VII. TORCHBEARERS⁹²

Follow the T and AA to the center of the sanctuary. Genuflect with the Ministers; then separate to either side of the center and kneel immediately. (If there are clergy in the sanctuary, bow to them with the Ministers; then genuflect, go to your places, and kneel.)

When the D closes the tabernacle door at the end of Benediction, stand and come to the center of the sanctuary. Genuflect with the AA and the T, and return to the sacristy.

If the Ministers are to remain at the altar, bow to the cross as soon as you enter the sacristy and then put away your torches.

If the Ministers are to follow you immediately, separate on either side of the door, inside the sacristy, and permit them to pass between you to the vestment case. Bow to the cross and then to the C; then put away your torches.

⁹¹ This is the custom in the United States and also in England, cf. Fortescue, p. 260. The Congregation of Sacred Rites on two different occasions replied in answer to the question whether this incensing is necessary: *non prescribi*. In its second reply (3108, 6) the Congregation added, "Let the local custom be observed."

⁹² There may be four, six, or eight TB's; the number depends on the solemnity of the function. Cf. Fortescue, p. 257.

CHAPTER VI

LESS SOLEMN BENEDICTION

CELEBRANT ASSISTED BY DEACON OR PRIEST

I. THE CELEBRANT

All is the same as at Solemn Benediction when you are assisted by a D and SD (pp. 385 ff.) except that you vest only in surplice, stole, and cope.

II. DEACON (OR PRIEST)

Wash your hands and vest in surplice and stole.⁹³ Do not wear your biretta. Go to the sanctuary at the right of the C, holding the edge of his cope with your left hand.

Everything is the same as at Solemn Benediction (pp. 388 ff.), except that you do not sing the *Panem de caelo*.⁹⁴

III. ACOLYTES

Everything is the same as at Solemn Benediction when the C is assisted by the D and SD. Cf. pp. 393 ff.

IV. MASTER OF CEREMONIES

Stand at the vestment case at the left of the C and help him while he is vesting. Bow to the cross with the C and D. Turn right toward the C, cross behind the D, and go to the

⁹³ A majority of authors direct a Deacon assisting the C to put on the stole in the sacristy and to wear it during the entire ceremony. This is also more convenient. If the assistant is a *priest*, however, he may wear the stole only when touching the sacred vessels. Cf. Mueller, p. 250; Fortescue, p. 257.

⁹⁴ It has been the practice for one or more members of the choir to sing the versicle. This custom is acceptable. Cf. Mueller, p. 251.

sanctuary at the left of the C, holding his cope with your right hand.

Genuflect with the C and D on the floor, and kneel on the first step, at the left of the C.

Incensing

When the D has returned to his place after exposing the Blessed Sacrament, make a medium body bow with the C and D, and rise with them. Hold the edge of the C's cope with your right hand. Kneel again with the C and make a profound head bow before and after the incensing. Hold the edge of the C's cope during the incensing.

Tantum Ergo

At the words *Veneremur cernui* make a medium body bow. At *Genitori, Genitoque* repeat the bow and rise to fill the thurible as before. This second incensing is the same as the first.

When you have made the bow after the incensing, rise, genuflect⁹⁵ behind the C, and get the humeral veil from the credence table. Turn left toward the altar, return to the center, genuflect behind the C, and kneel at his left.

When the C kneels after singing the oration of the Blessed Sacrament, rise, put the humeral veil on his shoulders, and kneel again in your place.

The Blessing

Bow during the Blessing. When the C comes down after the Blessing, take the veil from his shoulders and kneel again at his left.

The End of Benediction

When the D has closed the tabernacle door, rise, genuflect behind the C, and bring the veil back to the credence table.

Genuflect with the C and D at the repetition of the first verse of the hymn and go to the sacristy at the left of the C, holding the edge of his cope with your right hand.

⁹⁵ This is a simple genuflection (p. 39).

V. THURIFER

Read the instructions for the T at Solemn Benediction (pp. 396 ff).

Incensing

When the D has returned to his place after exposing the Blessed Sacrament, step to his right and in front of the C. Hand the boat to the D and open the thurible (p. 44).

When the incense has been put in, step back immediately and close the thurible. Hand the thurible to the D with your right hand and kneel on the bottom step at the Epistle corner, facing across to the Gospel side. Make a profound head bow before and after the incensing. If, however, the C has already bowed, omit the bow *before* the incensing.

The incensing finished, rise, take the thurible from the D, and return to your position, standing behind the D.⁹⁶

Tantum Ergo

At *Genitori*, *Genitoque* present the thurible to be filled as before. Kneel again at the Epistle corner, facing the Gospel side.

When the incensing is finished, take the thurible from the D and kneel immediately at the Epistle corner. Remain kneeling there until the D closes the tabernacle door at the end of Benediction. During the Blessing incense the Blessed Sacrament with three double swings (p. 45).

VI. TORCHBEARERS

Cf. Torchbearers at Solemn Benediction (p. 398).

⁹⁶ During October and May, when the Litany of the Blessed Virgin is sung, the T comes to the center behind the C at the beginning of the Litany, genuflects on both knees, and goes to the sacristy. He returns to the sanctuary at the beginning of the *Tantum ergo*, genuflects on both knees, and returns to his place, standing behind the D.

CHAPTER VII

SIMPLE BENEDICTION

THE CELEBRANT ASSISTED BY INFERIOR MINISTERS ONLY

I. THE CELEBRANT

In the Sacristy

After washing your hands, vest in surplice, stole, and cope. When all is ready, make a profound head bow to the cross in the sacristy, put on your biretta, and follow the MC to the sanctuary.

Before the Altar

At the altar remove your biretta and hand it to the MC. Genuflect on the floor and kneel on the bottom step.

Exposition

After a moment of adoration,⁹⁷ rise and go up to the platform. (For the manner of exposing the Blessed Sacrament, cf. the D's notes for Solemn Benediction, pp. 388 ff. Everything is the same, but instead of stepping a little to the Epistle side before genuflecting at the altar, place your hands on the altar and genuflect directly in front of the tabernacle.)

Incensing

When you have returned to your place, make a medium body bow and rise. Receive the incense spoon from the MC and put three spoonfuls of incense on the charcoal. Do not bless the incense. Return the spoon to the MC and kneel on the first step.

⁹⁷ Some authors make no mention of this, but a number of them recommend it.

Take the thurible with the top of the chains under the disk in your left hand, and the bottom of the chains near the bowl of the thurible in your right hand. Incense the Blessed Sacrament with three double swings, making a profound head bow before and after the incensing. Then return the thurible to the MC.

Tantum Ergo

Bow at the words *Veneremur cernui*. Fill the thurible at *Genitori, Genitoque* and incense the Blessed Sacrament as before.

Sing the versicle *Panem de caelo*, etc. (unless some members of the choir will sing it). When the choir has responded, rise without a bow or genuflection (p. 386), bow at *Oremus*, and sing the oration of the Blessed Sacrament in the ferial tone (p. 386, ft. 61).

Then kneel again on the step and receive the humeral veil.⁹⁸

Blessing

Ascend to the altar immediately, without bowing. Genuflect, laying your hands on the *mensa*. Turn the monstrance around, and then fix your hands inside the pockets of the humeral veil. (If there are no pockets, wrap one end of the veil around each hand.) Take the monstrance from the altar, holding it with your left hand at the base and your right hand at the node, so that the back of the monstrance is toward you as you pick it up. Be sure that the veil is arranged neatly in front.

Turn right and face the people. Hold the monstrance before your breast and then raise it so that the Sacred Host is at the level of your eyes (not above your head); bring the monstrance down in a straight line to a point a little below your breast; raise it again to the level of your breast, and, without moving your feet, cross it first to your left shoulder and then to your right; complete your turn to the altar at once.⁹⁹ Do not pronounce any words while giving the Blessing.

Set the monstrance on the altar and turn it to face the people.

⁹⁸ When the monstrance is placed on the throne, some authors direct the C to go up to the altar, take the monstrance from the throne, and then kneel on the edge of the platform to receive the humeral veil.

⁹⁹ There are several ways of turning back to the altar after the Blessing. Cf. p. 387, ft. 68.

Then genuflect and step a little to the Gospel side as you return to the floor. Kneel and unfasten the humeral veil so that the MC may remove it.

Divine Praises

Recite the Divine Praises (if they are not to be sung, p. 387, ft. 70).

End of Benediction

Ascend to the altar without a bow, genuflect, and put away the Blessed Sacrament. (Cf. instructions for the D at Solemn Benediction, p. 391.) Then return to the floor.

Genuflect as the choir repeats the first verse of the hymn. Take your biretta from the MC, put it on, and return to the sacristy. Bow your head profoundly to the cross in the sacristy and divest.

II. ACOLYTES

Cf. notes for Solemn Benediction (pp. 393 ff.).

III. MASTER OF CEREMONIES

In the Sacristy

Help the C to vest, standing at his left. Bow to the cross, turn right toward the C, and precede him to the sanctuary.

At the Altar

Standing at the right of the C, take his biretta, genuflect, and kneel at his right, placing the biretta on the second step. (If the cross is to be removed from the altar, rise when the C places it on the *mensa* and take it to the credence table.)

Incensing

When the C has returned to his place after exposing the Blessed Sacrament, make a medium bow with him and rise. Move back from the step, making room for the T at your right; open the boat and present the spoon to the C.

When the thurible has been filled, kneel at the right of the C and set the boat on the second step. Take the thurible from the T in your right hand and present it to the C with

both hands (p. 44). Make a profound head bow with the C before and after the incensing, and hold the edge of his cope during the incensing.

Then take the thurible from the C in your right hand and give it back to the T. If the C is to recite any prayers, hand him the book or card.

Tantum Ergo

At the words *Veneremur cernui* make a medium body bow. At *Genitori, Genitoque* make a medium body bow and rise to fill the thurible the second time. As you rise, take the boat from the step.

The second incensing is the same as the first. When you have returned the thurible to the T, hand the C the card for the oration of the Blessed Sacrament. Then rise and go to the credence table to get the humeral veil.

Return and kneel on the step at the C's right. When the C kneels after the oration, rise, put the humeral veil on his shoulders, and kneel again at your place.

The Blessing

Bow at the Blessing. When the C comes down from the altar, take the veil from his shoulders and kneel again at his right.

The End

When the C has closed the tabernacle door, rise and take the veil back to the credence table. (If the cross was removed from the throne, take it from the credence table and bring it to the altar.)

Genuflect with the C as the choir repeats the first verse of the hymn and pick up his biretta from the steps. Hand the C the biretta and precede him to the sacristy.

Bow to the cross and then to the C. Standing at his right, assist him to divest.

IV. THURIFER

The ceremonies are the same as at Less Solemn Benediction (p. 401).

V. TORCHBEARERS

Cf. notes for Solemn Benediction (p. 398).

CHAPTER VIII

MANNER OF CONDUCTING PRIVATE EXPOSITION

The door of the tabernacle is opened, and the veiled ciborium is disclosed to the people. Formerly it was not permitted to bless the people with the ciborium, but now the custom is allowed.¹

Except for the purpose of giving the Blessing, the ciborium may not be taken out of the tabernacle;² it may not be placed on the tabernacle,³ nor on the throne.⁴ A corporal is spread on the altar in front of the tabernacle, and the ciborium is placed on this momentarily while the priest fixes the ends of the humeral veil around it before the Blessing; moreover, if it is more convenient, the priest may place the ciborium on the corporal for a moment before replacing it in the open tabernacle after the Blessing.

Six candles must be lighted. During the Blessing the ciborium itself is to be covered with the humeral veil.⁵ Private exposition cannot be held unless some prayer is recited or some hymn sung.⁶

It is not required that the Blessed Sacrament be incensed,⁷ not even at the Blessing, but incensing is permitted.⁸

The celebrant ordinarily wears surplice and stole; he may, however, wear the cope also (cf. p. 380).

¹ SRC 2957; 3875, 3; 3833, 3.

² SRC 3394, 1.

³ SRC 4180, 2.

⁴ SRC 2725, 4; 4096, 7.

⁵ SRC 3888, 3; 2786, 1; 3780, 1.

⁶ SRC 3402, 1. In practice, the same hymns are usually sung as at ordinary Benediction.

⁷ SRC 2957; 4202, 1.

⁸ SRC 2957; 4202, 1. However, the omission of this incensing seems to be more in conformity with the wishes of the Congregation of Sacred Rites, which observed that the more universal practice of the Church in Benediction with the sacred pyx (ciborium) favored its omission.

CHAPTER IX

THE BISHOP AT BENEDICTION

I. WHEN THE BISHOP IS CELEBRANT

After Pontifical Mass

Benediction is as usual. The D and SD of the Mass assist the bishop. His other ministers are: book- and candle-bearers, crozier- and miter-bearers, a train-bearer, the MC, AA, and the T.

The bishop removes his miter and gives up his crozier⁹ upon arriving at the altar. He removes his zucchetto when the tabernacle door is opened.

The AP and assistant deacons may attend the ceremony, but they have no special part in it. The AP and the first assistant deacon are at the right of the D; the second assistant deacon at the left of the SD.¹⁰

The D of the Mass assists the bishop in filling the thurible, etc.

After a Mass Coram Episcopo

The bishop performs the ceremony as usual. He is assisted directly by two priests vested in surplice. The one on his right acts as does a D at Benediction, i.e., he wears a stole and performs the usual functions. If he does not do this, there should be a third priest to do it.

II. WHEN THE BISHOP ASSISTS

In Cappa

The bishop kneels at the faldstool or on a prie-dieu in the center of the sanctuary. The C kneels in the usual place but toward the Epistle side. The C does not fill the thurible, but the bishop does so at his place.¹¹ Then he comes to the foot of

⁹ Only a bishop in his own diocese may use the crozier (*Caer. Ep.*, I, xvii, 5).

¹⁰ Stehle, p. 44.

¹¹ SRC 2106, 1; 3035, 6; 3935, 4.

the altar and incenses the Blessed Sacrament in the usual manner¹² kneeling at the left of the C.

He has two assistants, and the one of greater rank assists at the incensing.

The C sings the oration and gives the Blessing as usual.

CHAPTER X

BENEDICTION AFTER VESPERS

According to a Decree of the Congregation of Sacred Rites,¹³ if Benediction follows Vespers *immediately*, i.e., if the C does not leave the sanctuary, he may be assisted by the two *pluvialistae* who assisted him at Vespers (instead of by a D and SD).

In this case, the *pluvialistae* assist with the incensing, but do not go up to the altar. The Blessed Sacrament is exposed and put away by another priest or Deacon, who kneels at the Epistle side on the first step, facing the Gospel side.

It is forbidden by the same Decree to have *pluvialistae* at Benediction where the C is assisted by vested D and SD.

¹² SRC 3035; Favrin, p. 148, ft. 2.

¹³ SRC 4179, 8.

CHAPTER XI

GENERAL INFORMATION

1. If a sermon is preached while the Blessed Sacrament is solemnly exposed, a veil must be placed before the Blessed Sacrament.¹⁴

2. During Forty Hours' Devotion,¹⁵ it is necessary to cover the statue or picture on the Altar of Exposition only.

3. The Blessed Sacrament may be reserved continually on only one altar in any church.¹⁶

4. Churches in which the Blessed Sacrament is reserved must be open to the faithful at least a few hours each day.¹⁷

5. Unless the exposition occurs during Mass, the altar cards should be removed.¹⁸

6. The Congregation of Sacred Rites permits the custom (where it has already existed) of the clergy or laity being seated during the exposition, provided that there be no scandal or irreverence. However, those in choir should not wear their birettas.

7. The Ordinary can give permission to have Benediction for the faithful several times in a church on the same day.¹⁹

8. When a bishop gives Benediction, he makes three crosses with the monstrance — toward the Epistle side, directly in front, and toward the Gospel side.

9. In place of the *O salutaris*, some other hymn of the Blessed Sacrament may be sung, v.g., *Adoro te*, *Ave verum*, etc.

¹⁴ SRC 3728, 2. However, *Ephem. Liturg.* (1913, p. 171; 1922, p. 445) says the Blessed Sacrament need not be veiled if only a short sermon on the Blessed Sacrament is preached. Cf. O'Connell, III, p. 189.

¹⁵ SRC 3241, 4.

¹⁶ SRC 1946, 3; 3104, 13.

¹⁷ CJC 1266.

¹⁸ SRC 3130, 3.

¹⁹ SRC 3438, 5.

10. Before the *Tantum ergo* approved prayers and hymns may be sung or recited in Latin or in the vernacular.²⁰ However, if Litanies or other liturgical prayers are sung, they must be sung in Latin.²¹

11. It is impossible to determine mathematically just *how many* people must be present to permit the conducting of Exposition and Benediction. The Ordinary must determine how many are necessary for proper reverence.²²

²⁰ Fortescue, p. 259.

²¹ SRC 3537, 3; 4235, 8.

²² Cf. *Clergy Review*, July, 1939, p. 67.

SECTION VIII

OCCASIONAL CEREMONIES

SECTION VIII

OCCASIONAL CEREMONIES

CHAPTER I

FORTY HOURS' DEVOTION

I. INTRODUCTION

Beginnings and Early Legislation

Precisely when the devotion now known as Forty Hours' Devotion began is difficult to determine. It may have had its origin in the early custom of exposing the Blessed Sacrament for adoration during the carnival time in atonement for the sins committed during that period.¹

Whatever its origin, it seems to have been a fairly popular devotion even as early as 1537.² It was officially introduced into Rome in 1592 by Clement VIII.³

From the time of the Constitution *Graves et diuturnae* of Clement VIII in 1592 until the confirmation of the *Instructio Clementina* in 1730, many Popes issued instructions on the manner in which Forty Hours' should be conducted.

Instructio Clementina and Canon Law

The *Instructio Clementina* binds strictly only in Rome itself.⁴ However, from responses of the Congregation of Sacred Rites, it is evident that it is the mind of the Church that the *Instructio* be followed in other places as well.⁵ In any case, the Indulgences cannot be gained unless the *substance* of the *Instructio* is followed.⁶

In the Code of Canon Law Forty Hours' Devotion is given a place of importance. In Canon 1275 it is stated that the Forty Hours should be held once a year in churches where the Blessed Sacrament is habitually reserved, on days fixed by the Ordinary

¹ Fortescue, p. 383.

² *Ibid.*

³ Cf. *Commentaria ad Instr. Clement.*

⁴ SRC 2403.

⁵ SRC 2403; 3049, 4; 4015, 5.

⁶ De Carpo-Moretti, p. 649.

of the place. If, however, some serious inconvenience prohibits this practice, the Forty Hours' Devotion may be omitted. In this case, the Ordinary should see that the Blessed Sacrament is exposed continually for a number of hours on certain days during the year.

Changes in Legislation

Before 1914 it was considered to be of the *substance* of the *Instructio* that the exposition continue day and night without interruption. In that year Pius X, in order to allow for special circumstances, relaxed this rule. He gave permission to discontinue the exposition during the night. The Blessed Sacrament is then reposed in the afternoon or evening of the third day, rather than after the Mass of the third day, to make up for the time lost.⁷

Another modification is this: if it is impossible to have the processions on the first and third days, they may be omitted.⁸ In the United States this permission is given by a special Indult.⁹ By virtue of the Indult, the pastor is to be the judge of whether or not the processions can be held.

Nature of Forty Hours' Devotion

The main element in Forty Hours' is the continuous exposition of the Blessed Sacrament for a period close to forty hours. This exposition is supposed to remind us of the time when our Blessed Saviour's Body lay in the tomb separated from His Soul.¹⁰

The exposition begins after the Mass on the first day and continues, day and night, until after the Mass on the third day. There is a procession with the Blessed Sacrament before the exposition on the first day and before the reposition on the third day.

In the beginning it was customary that as soon as the Forty Hours' was ended in one church, it was begun in another. But this custom is found in only a few places today.¹¹

⁷AAS 1914, p. 74.

⁸Fortescue, p. 392.

⁹Rescript, Jan. 24, 1868 (cf. Wuest-Mullaney, n. 408).

¹⁰Fortescue, p. 383.

¹¹Fortescue, p. 384.

On the second day of the exposition there is a solemn votive Mass for Peace. The reason for this is that the Devotion originated in troubled times and was intended as a prayer for peace. Nowadays the Ordinary may prescribe any other votive Mass in place of the Mass for Peace.¹²

II. GENERAL RULES

Time

Forty Hours' Devotion may be held at any time during the year, except from the morning of Holy Thursday to the morning of Holy Saturday.¹³

Decoration of the Church and Altar

A sign or banner should be placed on the outer door of the church. This sign should be decorated with a symbol of the Blessed Sacrament, and should indicate that Forty Hours' Devotion is being held in the church.¹⁴

The exposition should always take place at the main altar of the church;¹⁵ this altar should be fittingly decorated. Any picture over the altar should be covered with a white or red cloth.¹⁶

No statues or reliquaries are to be on the altar. This rule, however, does not apply to statues of angels which serve as candelabra.¹⁷ Statues of angels in a posture of adoration, even though not used as candelabra, are probably exempt from this regulation also.¹⁸

The other altars in the church should be fittingly decorated.

The Blessed Sacrament is to be removed from the tabernacle for the entire exposition, and should be brought to another altar in the church.

A throne should be erected on the Altar of Exposition, covered with white material. If, however, there is a permanent canopy on the altar, this throne is not necessary.¹⁹

Cross, Antependium, and Tabernacle Veil

During the exposition it is not necessary to have a cross on

¹² SRC 3049, 4.

¹³ SRC 1190.

¹⁴ *Instr. Clement.*, n. 2.

¹⁵ *Ibid.*, n. 3.

¹⁶ *Ibid.*

¹⁷ *Ibid.*, n. 4.

¹⁸ De Carpo-Moretti, p. 433.

¹⁹ Martinucci, II, p. 127.

the altar.²⁰ This is true even during a Mass at the Altar of Exposition, as long as the Blessed Sacrament is actually exposed. It should be on the altar, however, for the first Mass, since the Blessed Sacrament is not yet exposed.²¹ Under no circumstances may a cross be placed on the throne on which the Blessed Sacrament is to be placed.²²

The antependium at the Altar of Exposition should be white at all times, even though the vestments be of a different color in the two Masses said at this altar.²³ The tabernacle veil should also be white, even if the color of the vestments for Mass is different.²⁴

Candles and Church Bell

Twenty candles should be arranged on the altar, and these candles should remain burning throughout the exposition.²⁵ Under no circumstances should a candle or other light be placed directly behind the Host in order to make it stand out more clearly.²⁶ The number of candles should not be diminished at night.

On the day before the exposition, after the *Angelus* has been sounded, the church bells should be rung solemnly. They should be rung solemnly again on the morning of the exposition, and every hour during the exposition.²⁷

III. MASSES TO BE SAID

Masses of Exposition and Reposition

The Mass to be said on the day of exposition and on the day

²⁰ Van der Stappen, *Sacra Liturgia*, IV, p. 164.

²¹ The rule is that the cross ordinarily should be on the altar during Mass. The Mass *coram Sanctissimo*, however, is an exception. The cross may be on the altar, but need not be (cf. Van der Stappen, *Sacra Liturgia*, IV, p. 165).

²² SRC 3576, 3.

²³ *Instr. Clement.*, n. 18.

²⁴ The tabernacle veil may be white at any time, even if the color of the Mass is not. In order to avoid a change for the exposition, it is better to put a white veil over the tabernacle in the beginning, even though the vestments at Mass will be of another color. Cf. p. 7.

²⁵ *Instr. Clement.*, n. 6. Less than twenty candles may be used if permission of the Ordinary is had.

²⁶ SRC 2613, 5.

²⁷ Martinucci, II, p. 129.

of reposition is the same, i.e., the solemn votive Mass of the Blessed Sacrament, unless this Mass is not permitted. It should be celebrated as a Solemn Mass.²⁸

At this Mass the *Gloria* and the Creed are sung. The Sequence, however, is omitted. The Preface is that of the Nativity. The Last Gospel is the usual one, i.e., the beginning of the Gospel according to St. John.

Commemorations

Only the following Offices, when they occur, are to be commemorated in the solemn votive Mass of the Blessed Sacrament: doubles of the second class, Sundays, even anticipated ferias of Advent and Lent, Ember days and Rogation days, privileged octaves, and the vigil of the Epiphany.²⁹

If the day of exposition or reposition is a Sunday of the first class, a double of the first class, the vigil of the Nativity or Pentecost, Ash Wednesday, Monday, Tuesday, or Wednesday of Holy Week, the votive Mass of the Blessed Sacrament may *not* be said.³⁰ It is also forbidden on All Souls' Day (p. 418). On these days the Mass of the day is sung. The color of the vestments is the color of the Mass of the day. The Oration of the votive Mass of the Blessed Sacrament is added to the Oration of the Mass under one conclusion, even on the more solemn feasts of the Church. It is not added, however, on All Souls' Day. Only those commemorations are made which are permitted in a solemn votive Mass.

When the votive Mass is thus prohibited and its prayers added to those of the Mass of the day under one conclusion, the Creed is sung (unless the Mass is of simple rank). The Preface of the Nativity is sung unless the Mass has a proper Preface. Unless the Gospel of a Sunday, feria, vigil, or octave is to be said, the Last Gospel is that of the impeded votive Mass of the Blessed Sacrament.

Ferial Tone

On Ash Wednesday and the ferias of Holy Week, the Orations,

²⁸ An Indult is necessary to substitute a High Mass or a Low Mass.

²⁹ SRC Apr. 27, 1927.

³⁰ *Ibid.*

Preface, and *Pater noster* must be sung in the ferial tone. The *Oratio super populum* must also be sung on these days.³¹

Identity of Mystery

If the day of exposition or reposition falls on a feast, a day within the octave, or a day on which is commemorated a feast of some Mystery identical with the Mass of the Blessed Sacrament, the Mass said is the Mass corresponding to the feast, octave, or commemoration. This Mass is sung as a solemn votive Mass.

On these days the commemoration of the votive Mass of the Blessed Sacrament is omitted because of the identity of the Mystery.³² Such feasts are: the Sacred Heart, the Passion, the Holy Cross, the Holy Redeemer, and the Precious Blood.³³ The Feast of Christ the King is not considered a feast of identical Mystery, and therefore the commemoration of the votive Mass is made on that day.³⁴

During the octave of Corpus Christi the Mass is of the octave, with the Sequence and only one Oration. There are no commemorations.

All Souls' Day

If the day of exposition coincides with All Souls' Day, the solemn votive Mass of the Blessed Sacrament and the commemoration of it are forbidden. The Mass of the day is said first, and the exposition takes place immediately afterwards, with all its functions.

If the day of reposition coincides with All Souls' Day, the reposition takes place first, with all the functions, and the Mass of the day is said afterwards.

The Mass for Peace

On the second day the Mass should be the solemn votive Mass for Peace. The Ordinary, however, may substitute another votive Mass (p. 415). The Mass for Peace should not be sung at the Altar of Reposition;³⁵ nor should it be sung at the altar from

³¹ SRC 3574, 5.

³² Wapelhorst, p. 296.

³³ SPC 3924, 4.

³⁴ Wapelhorst, p. 297.

³⁵ SRC July 27, 1927.

which Communion is to be distributed.³⁶ The vestments are purple.

The commemorations to be made in the Mass for Peace are the same as those to be made in the Mass of the Blessed Sacrament. In this Mass a commemoration is made of the votive Mass of the Blessed Sacrament also, after the prayers prescribed by the rubrics. This commemoration is omitted, however, if a commemoration is made of a Mystery identical with that of the Blessed Sacrament.

In the Mass for Peace the *Gloria* is omitted, but the Creed is always said. The Preface is the Common Preface on weekdays, the Preface of the Trinity on Sundays. However, if there is a Preface proper to the season, this Preface is used.

The Mass for Peace Impeded

The votive Mass for Peace is forbidden on the same days on which the votive Mass of the Blessed Sacrament is forbidden.³⁷

On these days the Mass of the day is celebrated, and the prayers of the Mass for Peace are added to those of the Mass of the day under one conclusion, even on the more solemn feasts of the Church. The prayers of the Mass of the Blessed Sacrament are added after the prayers prescribed by the rubrics (unless an identical Mystery is commemorated).

The Creed is sung unless the impeding Office is of simple rank (v.g., the first three days of Holy Week). The Gospel of the Mass for Peace is never read as the Last Gospel.

All Souls' Day and the Second Day of Exposition

If All Souls' Day occurs on the second day of exposition, the Mass for Peace is not said. The Mass of the day is said at a side altar and the color of the vestments is purple. If, however, the exposition was interrupted during the night, the Mass of the day is said in black vestments before the exposition of the second day.³⁸

³⁶ *Instr. Clement.*, n. 14.

³⁷ Except, of course, the days when the votive Mass of the Blessed Sacrament is forbidden only because of identity of Mystery.

³⁸ O'Connell, I, p. 100.

IV. OTHER MASSES DURING THE EXPOSITION

At the Altar of Exposition

Unless necessity requires that other Masses be said there, only the Masses of exposition and reposition may be said at the Altar of Exposition.³⁹ Nor is it permitted to celebrate a Requiem Mass in the church of exposition,⁴⁰ except on All Souls' Day.

If it is necessary to have the parochial Mass at the Altar of Exposition, the *Asperges* takes place, but the altar is not sprinkled.⁴¹

Private Masses may be that of the day, or, if the rubrics permit, the private votive Mass of the Blessed Sacrament.⁴² If they are of the day, a commemoration is made of the votive Mass of the Blessed Sacrament after the prayer prescribed by the rubrics even on the more solemn feasts. If the votive Mass is said, the *Gloria* and the Creed will be omitted.

It is forbidden to ring the bell at any Mass during exposition.⁴³ However, the sacristy bell may be rung when the priest is coming to the sanctuary.⁴⁴

Distribution of Holy Communion and Sermons

During the exposition Communion should not be distributed from the Altar of Exposition without necessity.⁴⁵ The Sacred Hosts should be moved to another altar, and Communion distributed from there.

Sermons about the Blessed Sacrament may be given during Forty Hours'. However, the *Instructio Clementina* does not favor the practice of preaching *any* sermons during this time.⁴⁶

Days When Other Ceremonies Occur

If the Feast of the Purification, Ash Wednesday, Palm Sunday, or the vigil of Pentecost occur during the exposition, the ceremonies of these days are carried on in a side chapel, or at an altar some distance from the Altar of Exposition.⁴⁷ Because the

³⁹ SRC July 27, 1927.

⁴⁰ *Instr. Clement.*, n. 17.

⁴¹ Wuest-Mullaney, n. 414.

⁴² *Instr. Clement.*, n. 17.

⁴³ SRC 3157, 10.

⁴⁴ *Instr. Clement.*, n. 16.

⁴⁵ SRC 3448, 1; 3482.

⁴⁶ *Instr. Clement.*, n. 32.

⁴⁷ Cf. SRC 2621, 9.

Blessed Sacrament is exposed, however, the procession usually held on these days is omitted.

If there is but one altar in the church, and that the Altar of Exposition, the entire functions are omitted, but only if the Blessed Sacrament is already exposed.⁴⁸

V. THE FIRST DAY

Preparation for the Mass

The preparations are the same as for any Solemn Mass,⁴⁹ except for the following:

1. The throne is erected, and a corporal is placed upon it.
2. The vestments are white if the votive Mass is said; otherwise they are the color of the day.
3. Two large hosts are put on the paten, one for Mass, the other for the exposition.

Preparations for the Procession and Adoration

A second thurifer, a cross-bearer, dressed in surplice (not in tunic), canopy bearers, clergy, a choir, and two chanters are needed for the procession.

The monstrance covered with a white veil, and a white humeral veil⁵⁰ are on a table in the sanctuary. A cope the color of the Mass is arranged on a stand, also in the sanctuary. (If another priest or Deacon will place the monstrance on the throne, a white stole is prepared on the credence table for him.)

A canopy is placed outside the sanctuary, but close to its entrance. A processional cross is near the table on which the acolytes set their candles.

Another thurible and boat are to be prepared toward the end of Mass. Candles for the clergy are in the sacristy, to be distributed and lighted immediately after Mass. There is a book containing the Litany and the prayers for exposition and reposition.

⁴⁸ Martinucci, II, p. 132.

⁴⁹ Cf. p. 183.

⁵⁰ I.e., if the color of the vestments worn at Mass is not white, there should be two humeral veils, one the color of the day, to be used at Mass, the other white, for the procession.

A kneeling bench is necessary for those who are to remain for adoration, and white stoles also are required for the priests and Deacons who are to remain.

Ceremonies of the Mass

The ceremonies of the Mass proceed as usual up to the Communion. However, the candles for the exposition are lit after the *Sanctus*.⁵¹

It is fitting, though not necessary, that the host which will be exposed should be consecrated at the Mass of exposition.⁵² In this case, two hosts will be consecrated at the Mass.

Before the C consumes the Precious Blood, the MC brings the monstrance, still covered with its veil, to the altar.⁵³ He genuflects before going up to the platform, and after placing the monstrance on the altar, removes the veil from the monstrance and takes it to the credence table, genuflecting again after coming down from the altar.

When the C has consumed the Precious Blood and the SD places the pall on the chalice, the D and SD genuflect, change places, and genuflect once more. The D moves the chalice to the left side of the corporal, but not off the corporal. He then opens the monstrance and places it on the center of the corporal. All three genuflect. The C places the Host in the lunette. He then places the lunette in the monstrance. The D closes the monstrance and arranges it on the corporal so that it faces the people.

All three genuflect; the D and SD then change places, genuflecting again when they arrive. From this point on the Mass follows the rules for a Mass *coram Sanctissimo* (pp. 127; 198).

End of Mass and Preparation for the Procession

After the Last Gospel the C, D, and SD come to the center, genuflect, and go to the sedilia *per brevior*. At the sedilia they stand in such a way that they do not turn their backs to the

⁵¹ Martinucci, II, p. 133, says that they should be lit before the Consecration. All the candles are left burning from now until after the reposition on the third day.

⁵² Fortescue, p. 387. The Sacred Host Which was used for the exposition should be consumed at a Mass following the reposition on the third day, or at Mass on the following day (*Instr. Clement.*, n. 31).

⁵³ Martinucci, II, p. 133.

Blessed Sacrament. The C removes his chasuble and gives it to the MC. The C, D, and SD remove their maniples. The MC takes the chasuble to the sacristy, and on his way back brings the cope and puts it on the C.

In the meantime, the altar cross, Missal, and altar cards are removed from the altar. The candles which the clergy are to carry in the procession are distributed and lighted.

The CB, vested in surplice (not in tunic), and the AA come out to the center of the sanctuary. They stand some distance back from the altar. They do not genuflect or bow. Two chanters also come out and kneel in the center of the sanctuary.

The TT lead the TB's to the sanctuary. The TB's kneel on both knees immediately (p. 40), and remain kneeling. The TT genuflect on both knees; then they go and stand near the sedilia. They remain there to have incense placed in their thuribles.

The canopy-bearers bring the canopy out near the edge of the sanctuary and stand a little to the side, holding the canopy, so that they will not be in the way of those leaving the sanctuary.

Incensing the Blessed Sacrament

The TT line up, one after the other, before the C at the sedilia. The C, assisted by the D and SD, puts incense into each thurible. The D does not kiss the C's hand; nor does the C bless the incense.

Then the MC leads the Ministers to the foot of the altar. The TT follow them.

On arriving at the altar, the Ministers make a double genuflection and kneel on the bottom step. When the C, D, and SD have knelt, the 1T hands the thurible to the D. The D passes it to the C without kisses, and D and SD hold the cope. All bow, and the C incenses the Blessed Sacrament with three doubles. All bow again, and the C gives the thurible to the D; the D returns it to the T. The T then returns to his place.

The MC places the humeral veil on the C's shoulders.⁵⁴ When the C has adjusted the humeral veil, the Ministers rise; the C and SD go up to the top step and kneel on the edge of the plat-

⁵⁴ The humeral veil for the procession is white, even though the cope be of a different color.

form; the D goes all the way up to the platform and genuflects on one knee to the Blessed Sacrament.

The D takes the monstrance, with the front facing himself, turns around, and hands it to the C. The C bows before he receives it. When he has taken it, he rises and remains facing the altar while the D genuflects on one knee toward the Blessed Sacrament.

The Procession

When the C rises, the SD also rises. The D, after genuflecting, goes across the platform to the Gospel side. The C and SD go up to the platform, and the SD crosses behind the C and D to be at the C's left when he turns around. The C turns to face the people.

Everyone else is kneeling during this time. When the C turns around, the chanters, still kneeling, intone the *Pange lingua*. Then everyone who is to take part in the procession rises. The procession begins as the choir takes up the chant.

The order for the procession is as follows: first, the lay societies, led by one who carries a banner of the Blessed Sacrament, or by a CB other than the one who is to lead the clergy. All carry lighted candles. The CB and AA come immediately before the chanters and choir. The clergy, all carrying candles,⁵⁵ follow the choir. The clergy are followed in turn by the TB's. The MC follows them, and the TT are next. The C, D, and SD are last, under the canopy.

The CB and AA are the first to leave the sanctuary; the others leave in order. The clergy should begin to leave their places in time to file in after the choir. If an *umbrella* is used, it is carried over the Blessed Sacrament by the MC until the C has reached the canopy. The MC closes the *umbrella* when the C gets under the canopy.

During the procession the *Pange lingua* is sung. The *Tantum ergo* should not be sung until the Blessed Sacrament is in its place on the throne after the procession. When the singers get as far as the *Tantum ergo*, they begin again with the second stanza *Nobis datus*.

⁵⁵ *Instr. Clement.*, n. 20.

Ordinarily the procession should not leave the church.⁵⁶ If, however, the church is very small, the procession may go outside, but should not go far. During the procession the church bells are solemnly rung.

Return

On returning, the laity file into their places. They kneel when the Blessed Sacrament passes. The CB and AA, upon reaching the sanctuary, go to the Epistle side where they put down the cross and candles. They then stand in their places. The chanters also step to the side in the sanctuary. The clergy go immediately to their places.

When the C reaches the sanctuary, the TB's step to either side and form an aisle through which he will pass. Everyone in the sanctuary kneels. The canopy-bearers bring the canopy back to its place and then kneel down. They do not enter the sanctuary with the canopy. If the *umbrella* is used, the MC holds it open over the Blessed Sacrament until the C has reached the altar.

Exposition and Incensing

The Ministers proceed to the foot of the altar and remain on the floor of the sanctuary. The SD kneels immediately on the lowest step. The D kneels, facing the C, bows, and receives the monstrance from him. He then rises and waits a moment while the C genuflects on one knee to the Blessed Sacrament. When the C rises, the D brings the monstrance to the altar and places it on the throne.

If, for some reason, another priest or Deacon is to place the Blessed Sacrament on the throne, the D merely places it on the altar, genuflects on one knee, and returns to his place. The other priest, vested in surplice and stole, goes up the side steps, genuflects, and places the Blessed Sacrament on the throne. He genuflects again and descends the steps.

When the C rises after genuflecting to the Blessed Sacrament, he kneels immediately on the lowest step. He then removes the humeral veil and the MC takes it from him.

When the Blessed Sacrament is in place, the chanters intone

⁵⁶ *Instr. Clement.*, n. 21.

the *Tantum ergo*. Incense is put in the 1T's thurible at the *Genitori, Genitoque*. The C incenses the Blessed Sacrament with three double swings and gives the thurible back to the D who returns it to the T.

The Prayers of Exposition

After the *Tantum ergo* the *Panem de caelo* is omitted. The chanters sing the Litany of the Saints⁵⁷ immediately. The Litany is not doubled. When it is finished and the last *Kyrie* is sung, the C intones the *Pater noster*. The rest is said silently up to the *Et ne nos* which is sung by the C. The choir makes the response.

After the *Pater noster* the chanters intone Psalm 69 — *Deus in adjutorium*. The choir takes it up. When the Psalm has been sung, the C, still kneeling, sings in the ferial tone the versicles that follow. The choir makes the responses.

After the last versicle and response, the C rises and sings in the ferial tone *Dominus vobiscum* and the orations which follow.

After the conclusion of the orations the choir sings *Amen*.

The C then kneels and sings *Domine, exaudi orationem meam*. The choir makes the response.

The chanters sing *Exaudiat nos omnipotens et misericors Dominus*.

The choir answers *Et custodiat nos semper. Amen*.

Then the C sings *Fidelium animae per misericordiam Dei requiescant in pace*.

The choir answers *Amen*.

Recessional

When the prayers are finished, those who carried candles in the procession extinguish them. Everyone remains kneeling for a few moments in adoration; then, at the signal from the MC, all rise. The MC gives the signal for the AA to get their candles and come to the center of the sanctuary. The CB (without the cross) comes with them. The TT line up in front of them, and the TB's behind them.

⁵⁷ The Litany, and all the other prayers which are to be said, are found in the Roman Ritual, toward the beginning of the Appendix.

The TT lead the recessional, followed by the AA and CB; the chanters follow the TB's; the clergy come after the chanters; finally, the MC precedes the C, D, and SD. All make a double genuflection before leaving the sanctuary.

If the Procession Is Omitted

The procession may be omitted if, for some reason, it is very inconvenient to have it. In that event the order is as follows:⁵⁸ When the C has put on the cope, he leaves the sedilia with the D and SD, and goes to the foot of the altar. All genuflect on both knees. They then rise and kneel on the lowest step for a few moments of prayer.

In the meantime, the T (only one T is needed) leads the TB's from the sacristy. They all make double genuflections (p. 38). Then they go to their places as at Benediction.

After kneeling for a few moments in prayer,⁵⁹ the Ministers rise, and incense is placed in the thurible. The C incenses the Blessed Sacrament with three double swings. The D then rises, goes up to the platform, genuflects, places the Blessed Sacrament on the throne, genuflects, and returns to his place.

When the D has come back to his place after setting the Blessed Sacrament on the throne, the chanters intone the *Pange lingua*. This is sung all the way through while all are kneeling.

At the *Genitori*, *Genitoque* the second incensing takes place as usual. From here on, the service is the same as if the procession had taken place.

Adoration

When all except those who are to remain for adoration have left the sanctuary, the bench on which they are to kneel is brought to the center of the sanctuary before the altar. If possible, two men in Orders should be present at all times, kneeling in the sanctuary and dressed in cassock and surplice. If they are priests or Deacons, they should wear their stoles also. The laity always remain outside the sanctuary.

Since the candles must burn before the Blessed Sacrament as

⁵⁸ Martinucci, II, p. 141.

⁵⁹ De Carpo-Moretti, p. 655.

long as It is exposed, it will be necessary from time to time to supply new ones for those which have burned down. Since the laity may not enter the sanctuary during the exposition,⁶⁰ this duty should be performed by a cleric, vested in cassock and surplice.

During the night the number of candles should not be diminished, and special care should be taken that some adorers will always be present. The door of the church should be closed during the night.

Interruption of Exposition

One of the most important changes in the order of Forty Hours' made in recent years, is the permission given by Pius X to discontinue the exposition during the night without sacrificing the Indulgences to be gained by the Devotion. The Ordinary is to judge whether or not circumstances in his diocese warrant the use of the privilege.

If the privilege is to be used, the order is as follows: The prayers to be recited at the time of reposition for the night are to be prescribed by the bishop. Benediction is given before the Blessed Sacrament is reposed for the night.

The following morning the Blessed Sacrament is exposed before the Mass. The *Pange lingua* is sung, and the Blessed Sacrament is incensed. After this the oration *Deus, qui nobis* may be sung, or recited,⁶¹ but the Blessing is not given.

VI. THE SECOND DAY

Mass for Peace

On the second day of the Forty Hours' Devotion, the solemn votive Mass for Peace—or the Mass of the day with the commemoration of the Mass for Peace (p. 419)—is sung. This

⁶⁰ *Instr. Clement.*, n. 27: "Viris et mulieribus cujuslibet status aut conditionis (exceptis regis Personis, ubi adsunt) districte prohibetur, ne in Presbyterium seu circuitum Altaris, in quo expositum est Venerabile, quovis praetextu, ingrediantur ad orandum, cum praefatus locus occupari solum debeat ab Ecclesiasticis divino ministerio aut adorationis officio addictis."

Instr. Clement., n. 7: "Nullus laicus, etsi cujusvis Societatis sacco vestitus, Altare circumire audeat ad lumina curanda, aut ad aliud munus obeundum."

⁶¹ Cf. Fortescue, p. 393. However, Wuest-Mullaney, n. 443, says that the *Deus, qui nobis* is omitted.

Mass is not to be celebrated at the Altar of Exposition, unless it is absolutely necessary. Nor is it to be sung at the altar at which the Blessed Sacrament is reserved for the distribution of Communion.

VII. THE THIRD DAY

Mass of Reposition

The Mass of reposition is celebrated at the Altar of Exposition. The rules to be followed are those for a Mass *coram Sanctissimo* (p. 198). At the end, when the Ministers have gone to the sedilia, the Missal and altar cards are removed, and a corporal is laid on the altar. The custodial, with its veil separate from it, the key for the tabernacle, and the veil for the monstrance are also placed on the altar.

The C puts on the cope at the sedilia. When he is ready, the C, D, and SD go to the foot of the altar and make a double genuflection. They then rise and kneel on the lowest step. The chanters intone the Litany (p. 426, ft. 57). The Litany is followed by the Psalm *Deus in adjutorium* and the accompanying versicles and responses as on the first day. All these versicles are sung up to the *Domine, exaudi* and its response, inclusively.

During the Litany the candles for the procession are given to the clergy and lighted. The CB comes to the sanctuary and joins the AA. All three proceed to the center just as they did on the first day. The TT and TB's also come out at this time. The TB's kneel immediately on both knees. The TT genuflect on both knees and then stand on either side of the center.

Toward the end of the Litany the canopy-bearers bring the canopy close to the edge of the sanctuary. They remain standing with the canopy, a little to the side, as they did on the first day.

Procession

Everything should be ready for the procession when the C sings the *Domine, exaudi*. After the response for this versicle the C rises with the D and SD, and puts incense in both thuribles without blessing it. He then kneels and incenses the Blessed Sacrament with the 1T's thurible.

After the incensing, the MC places the humeral veil on the C's shoulders. The SD assists in tying it. The D ascends to the platform and genuflects on one knee. He removes the Blessed Sacrament from the throne and places it on the altar. He then kneels down, a little toward the Epistle side, until the C comes to the platform.

The C comes to the platform, and from here on everything takes place just as on the first day. When the C turns to face the people, the chanters intone the *Pange lingua*, and the procession begins.

When the procession returns, all except the D do what they did on the first day. The D places the Blessed Sacrament on the altar rather than on the throne and then returns to his place next to the C.

The chanters begin the *Tantum ergo*. The incensing takes place at the *Genitori, Genitoque* as usual. The *Panem de caelo* is sung, and the response is made. Then the C rises and begins the orations without singing *Dominus vobiscum*. The orations are the same as on the first day, with but one conclusion for all the prayers (p. 426).

When he has finished the last oration, the C kneels and sings the *Domine, exaudi*. The choir makes the response. After this the chanters sing the *Exaudiat nos*. The choir responds *Amen*. Then the C sings *Fidelium animae per misericordiam Dei requiescant in pace*. The choir again answers *Amen*.

If the Procession Is Omitted

If the procession is omitted on the third day, the incensing at the end of the Litany is omitted. The *Pange lingua* is sung immediately after the last versicle and response. It is sung all the way through, and the incensing takes place at the *Genitori, Genitoque* as usual. Everything else is the same as if there were a procession.

Benediction

Then the MC places the humeral veil on the C's shoulders. The Blessing is given in the usual way, and the Divine Praises are recited. The D puts the Blessed Sacrament away and comes back to his place. When the Blessed Sacrament is in the taber-

nacle, the MC takes the humeral veil back to the table. On returning he brings the birettas with him.

When the D closes the tabernacle, the clergy extinguish their candles. The CB (without the cross) and the AA come to the center of the sanctuary. The TT line up in front of them. The TB's come behind the CB and AA. The chanters follow the TB's, and they in turn are followed by the clergy, who precede the MC and C, D, and SD.

Reposition Separated From Mass

If the exposition has been discontinued at night, the Devotion will not end after Mass on the third day, but in the afternoon or evening (p. 414). In that event the Mass of reposition is said according to the ordinary rules for a Mass *coram Sanctissimo*. After the Mass the Ministers go directly to the sacristy.⁶²

When it is time for the reposition, the C, D, and SD, in *white* vestments (no matter what color vestments were worn at the Mass), come to the sanctuary in the following order: the TT, CB and AA, TB's, clergy, MC, and Ministers. The service begins with the Litany, and everything is the same as if the reposition took place after the Mass.

VIII. INDULGENCES AND PRIVILEGES

During Forty Hours' Devotion every altar in the church is privileged.

A partial Indulgence of fifteen years may be gained every time a visit is made to the church, and five *Our Fathers*, five *Hail Marys*, and five *Glory be to the Fathers*, are said. One *Our Father*, one *Hail Mary*, and one *Glory be to the Father* must then be added for the intention of the Holy Father.⁶³

A plenary Indulgence may be gained on each of the days of exposition if, besides making the visit, one receives the sacraments of Penance and Holy Eucharist. The visit must be made to the church of exposition, but one is free to go to Confession and receive Communion in another church.

⁶² Wuest-Mullaney, n. 446.

⁶³ *Preces et Pia Opera*, n. 140 (cf. n. 121).

The Confession may be made any time from the eighth day preceding, to the eighth day following the exposition. Communion may be received on one of the days of exposition or within the eight days following the exposition. If Communion is received in the church of exposition, this visit may be counted as the visit required for the Indulgence, if the prescribed prayers are said.

The confessor may substitute some other good work for the visit, or for the Communion, or for both, in the case of those who are ill and cannot make the visit.⁶⁴ The same is true for the sick and aged of religious communities.⁶⁵

All these Indulgences and privileges are gained whether Forty Hours' Devotion is conducted strictly according to the *Instructio Clementina* or according to the concessions given by later Popes or by special Indult.

IX. RULES FOR ATTENDING CLERGY

The clergy who attend the Forty Hours' Devotion should be dressed in cassock and surplice or in the robes proper to their rank. Their place in the procession to the sanctuary before Mass is immediately before the MC. On reaching the sanctuary they should genuflect and go to the places prepared for them.

In general, the rules are: kneel for the Prayers at the Foot of the Altar; rise when the C ascends the steps and remain standing until the *Gloria*. Sit with the D and SD; rise when they rise and remain standing until the Epistle. Sit from the beginning of the Epistle until just before the sung Gospel.

Rise for the Gospel and remain standing until the Ministers sit at the Creed; rise with them at the end of the Creed. Sit again at the *Oremus* before the Offertory.

When about to be incensed, stand; remain standing until after the *Sanctus*. Stand again when the C and D have genuflected after the elevation of the chalice and remain standing until the C has placed the chalice on the altar after drinking the Precious Blood.

Sit until the C is about to sing *Dominus vobiscum* after the *Communio*; then rise and remain standing until after the *Deo*

⁶⁴ CJC 935.

⁶⁵ Wuest-Mullaney, n. 410.

gratias. Kneel for the Blessing and then rise immediately; remain standing until after the Last Gospel. Sit until the C goes to the center of the altar just before the procession; then kneel.

Make the bows and signs of the cross that are usually made by the choir.

Light the candles that are distributed for the procession. When the *Pange lingua* is intoned, rise and prepare to go into the procession behind the choir. Walk two by two. When the procession comes back to the sanctuary, go back to your place and kneel when the Blessed Sacrament passes; remain kneeling for the rest of the ceremony.

For the recessional march out two by two, first genuflecting on two knees on the day of exposition, and on the day of reposi-tion, if the Blessed Sacrament is still on the altar. In the recessional the place of the clergy is, again, immediately before the MC and the Ministers.

For a more complete treatment of the rules for choir observance, cf. pp. 179 ff.

CHAPTER II

MARRIAGE CEREMONY

Nuptial Blessing

There are two forms of the Nuptial Blessing. One, the Solemn Blessing, is given in the Missal as a part of the votive Mass *pro sponsis*, and consists of the two orations after the *Pater noster*, and the *Deus Abraham* before the *Placeat tibi*; the other, the Simple Blessing, for the ceremony outside of Mass, is given in the Ritual. The latter cannot be used without permission. The solemn form can be used only at Mass; it may be used whether the votive Mass *pro sponsis* is celebrated or only commemorated.⁶⁶

The bridal couple should be instructed that the Nuptial Blessing is not essential to the validity of the Sacrament.⁶⁷

Mass pro Sponsis Forbidden

1. The Nuptial Mass and Blessing are forbidden from the first Sunday of Advent to Christmas inclusively, and from Ash Wednesday to Easter inclusively. However, for a just cause the Ordinary may permit them at these times.⁶⁸ In this case he should admonish against too much display and publicity.

If his permission is not obtained, the Mass and Blessing may be supplied after the closed time.⁶⁹

2. Besides the forbidden seasons, the votive Mass *pro sponsis* is forbidden on Sundays and holydays of obligation (even suppressed), on any feast of the first or second class, on All Souls' Day, during privileged octaves of the first and second orders, on privileged ferias and privileged vigils, and on the Rogation days if the procession is held and there is only one Mass. On all these days, except All Souls' Day, the commemoration of the votive Mass may be added to the first Oration of the day under one conclusion and the Solemn Nuptial Blessing given. It is to be noted, however, that the Solemn

⁶⁶ *Add. et Var.*, II, 2.

⁶⁷ Congregation of the Holy Office, Aug. 31, 1881.

⁶⁸ *Add. et Var.*, II, 2.

⁶⁹ *Ibid.*

Nuptial Blessing may not be given in another Mass (using only the commemoration of the votive Mass), except when the Mass *pro sponsis* is thus rubrically impeded.

3. The Mass *pro sponsis* may never be said, nor may the Nuptial Blessing be given in another Mass, when the bride has already received the Blessing. If, however, she has never received the Blessing, even though she was previously married, or if the groom only has received the Blessing at a previous marriage, the Mass should be said and the Blessing given.

4. In brief, the Mass *pro sponsis* may never be celebrated when the Solemn Nuptial Blessing cannot or will not be given.

The Rank of the Mass Pro Sponsis

The Mass *pro sponsis*, though specially privileged with regard to the days on which it may be celebrated, has the rank of a private votive Mass (p. 141). Hence, the *Gloria* and Creed are omitted, and *per se* three Orations are said.⁷⁰

Preparations for Mass

Besides the things which are ordinarily prepared in the sanctuary, a Ritual, *Lavabo* dish, and sprinkler are placed on the *mensa* at the Epistle side of the altar, and the celebrant's maniple is placed on the Gospel side.

Low or High Mass

The C vests as usual for Mass, except that he does not wear the maniple.⁷¹ After he has placed the chalice on the corporal, he turns and faces the bridal couple.⁷² An S stands on either side of him. The ceremony is performed as directed in the Ritual (VII, ii).

There is no change in the Mass until after the *Pater noster*. When the bride and groom come to the altar and kneel, the C genuflects, steps to the Epistle side, and faces them.⁷³ While the 2S holds the Missal before him, he reads the two prayers given

⁷⁰ SRC 2582.

⁷¹ Cf. SRC 3158, 2.

⁷² The bridal couple kneel on the platform. Cf. Martinucci, II, p. 516; Mueller, p. 369; Wuest-Mullaney, n. 794. However, Fortescue, p. 443, and O'Connell, I, p. 92, ft. 33, do not permit the bridal couple to enter the sanctuary.

⁷³ *Stans in cornu Epistolae versus Sponsum et Sponsam* (Miss. Rom.).

in the Missal. When he has finished, he returns to the center of the altar, genuflects, and continues the Mass.

After the *Benedicamus Domino* (*Ite, Missa est*), he turns again toward the bridal couple but standing this time in the center, and reads the prayer *Deus Abraham*. He then gives a short exhortation.⁷⁴ After the exhortation he sprinkles the couple with holy water and continues the Mass, saying the *Placeat* and giving the Blessing as usual.

Solemn Mass

The D and SD stand on either side of the C; the MC stands beside the D, who is at the left of the C.⁷⁵ The MC holds the sprinkler and *Lavabo* dish.

Marriage Ceremony Without Mass

1. *In the Church:*

If the ceremony takes place at the altar, there should be at least two candles lighted. On the Epistle side are the Ritual, *Lavabo* dish, and sprinkler.

If the ceremony takes place at the Communion rail, there should be a Ritual, *Lavabo* dish, and a sprinkler either placed on the Communion rail or held by a server.

Custom determines *where* the ceremony will take place.

The celebrant vests in a surplice and white stole (and cope, if customary), and waits for the couple, either at the altar or at the Communion rail. He follows the ceremony in the Ritual.

If permission is had to give the Nuptial Blessing, he uses the Simple form in the Ritual.⁷⁶ If the Nuptial Blessing cannot be given, he may, with special permission, recite over the contracting parties the group of prayers given in the Ritual immediately after the Simple Blessing.

2. *Mixed Marriages:*

A mixed marriage takes place in the rectory. No sacred vestments are worn, nor is any blessing given.

⁷⁴ *Miss. Rom.: Missa votiva pro Sponso et Sponsa*. This exhortation is not obligatory, but is highly commendable.

⁷⁵ Le Vavasaur-Haegy, II, p. 93.

⁷⁶ Cf. *Rit. Rom.*, p. 580. The priests in the Archdiocese of Chicago have the faculty of giving the simple Nuptial Blessing outside of Mass (Faculty XIV).

CHAPTER III

SOLEMN MASS WITH ASSISTANT PRIEST⁷⁷

I. ASSISTANT PRIEST

Beginning of Mass

Vest with the Sacred Ministers⁷⁸ in surplice, amice (over the surplice), and cope the color of the Mass. It is permitted, though not customary, to wear a stole either during the entire Mass or from the Canon until after the Communion.

Proceed to the altar at the C's left.⁷⁹ As you approach the altar, move behind the C and stand at his right. Hand the C's biretta and your own to the MC, genuflect, and say the Prayers at the Foot of the Altar.

Incensing

When the C goes up to the altar to bless the incense, remain on the floor,⁸⁰ but move to the Epistle corner near the side steps. When the C begins to incense the cross, ascend the steps and remove the Missal. While the C is incensing the Gospel side, replace the Missal on the altar and go down the side steps to the floor. Stand at the D's right while he incenses the C.

Introit to Gloria

During the Introit assist the C at the Missal, standing on the step below the platform at the C's right. Respond during the *Kyrie*.

⁷⁷ Bishops and prelates alone are allowed the privilege of being assisted by an AP, *because of their dignity* (CJC 812). Priests are *occasionally* permitted an AP, v.g., a newly ordained priest at his first Solemn Mass (SRC 3564, 2).

⁷⁸ If there is an *Asperges* before Mass, the AP does not take part in it, but joins the Ministers at the beginning of Mass.

⁷⁹ SRC 4028, 2.

⁸⁰ Generally it is the duty of the AP to assist only at the Missal, never at any incensings (SRC 3564).

When the C goes to the center to intone the *Gloria*, stand at his right, but leave enough space for the D to come between yourself and the C. After the *Gloria* has been said, genuflect with the C and descend at the D's left to the sedilia *per brevior*. Sit at the right of the D on a seat near the sedilia, turned slightly toward the C.⁸¹

Gloria to Gospel

After the *Gloria* has been sung, go with the C to the altar, walking at his right; genuflect with him at the center on the bottom step, and ascend to the platform. Then take your place as at the Introit.

Assist at the Missal during the Collects, Epistle, and Gradual. When the SD has sung the Epistle, move toward the front of the platform while he receives the blessing from the C. Then transfer the Missal to the Gospel corner, descending to the step below the platform at the center and genuflecting on the edge of the platform.

Gospel

During the Gospel stand on the top step at the left of the C, between him and the SD. After the Gospel has been read, bring the Missal to the center of the altar and stand facing the altar.

As the D, SD, etc., genuflect at the foot of the altar, go to the Epistle side, genuflecting in the center. Stand at the C's left but on the top step, facing the D while he sings the Gospel.⁸² Observe all bows with the C. Remain in this position while the C is incensed.

Creed

During the Creed stand on the platform, to the C's right, but leave room for the D as at the *Gloria*.⁸³ When you have

⁸¹ It is also allowable for the AP to sit at the left of the SD, but always *in scabello separato* (SRC 4018, 3).

⁸² SRC 4018, 4. It is also permissible to remain at the Gospel side while facing the D. Cf. Van der Stappen, II, p. 202.

⁸³ If the AP remains on the Gospel side for the sung Gospel, he may stand at the left of the SD for the Creed (Van der Stappen, II, p. 202).

recited the Creed, go to the sedilia as at the *Gloria*. Do not rise when the D rises at the *Crucifixus*.⁸⁴

On returning to the altar genuflect on the bottom step at the C's right and ascend the steps directly behind the C, passing to his left. Take your place at the Missal and remain there until the altar is incensed.

Incensing

When the C incenses the cross, remove the Missal, descending to the floor on the Gospel side. After the Gospel side has been incensed, return the Missal to its place.

If there are clergy in the sanctuary⁸⁵ the D incenses you after the clergy but before the SD. Turn to face the D and bow to him before and after being incensed.

Canon

Just before the *Sanctus*, step aside to allow the SD to come between you and the C. At the Consecration kneel to the left of the C on the edge of the platform. Hold his chasuble during the Elevation. Assist the C at the Missal until the *Pax Domini*, genuflecting as often as the C does. Then step a little to the left to permit the SD to come between you and the C.

Pax

After reciting the *Agnus Dei* with the C, genuflect with the D and SD (p. 201). While the D and SD return to their places directly behind the C, cross between them on the second step and go to the C's right. Genuflect again when you arrive there. When the C has said the prayer *Domine, Jesu Christe*, etc., kiss the altar with him but do not place your hands on the altar. Then turn and receive the *Pax* as usual. Genuflect, descend to the top step, and give the *Pax* to the D.

If there are clergy in the sanctuary, descend to the floor at the center behind the SD after you have given the *Pax* to the D.

⁸⁴ SRC 4018, 5.

⁸⁵ If there are no clergy in the sanctuary the AP is incensed immediately after the C but before the SD. "Incensatur a Diacono duplici ductu in duplici ictu statim post Celebrantem, vel, si adsit chorus, immediate post chorum ante Subdiaconum" (Callewaert, p. 203).

Genuflect there at the right of the MC and go to give the *Pax* to the clergy. Then go to the left of the C. If there are no clergy present, return immediately to the C's left after giving the *Pax* to the D.

Communion

If Holy Communion is distributed, kneel on the edge of the platform at the Gospel corner when the D opens the tabernacle, and remain kneeling there until the tabernacle door is closed. Then return to your position at the Missal. After the Ablutions transfer the Missal to the Epistle corner, crossing between the D and SD as you did after the *Agnus Dei*, but genuflecting in the center. Assist the C at the Missal during the *Communio* and Postcommunion; then close the Missal, unless there is a proper Last Gospel.⁸⁶

Conclusion

Remain at the Epistle side until the D intones the *Ite, Missa est*. Then move to the Gospel side, genuflecting in the center. Kneel on the platform to the left of the SD for the Blessing.⁸⁷

After the Blessing go to the C's left and hold the card. Then return to the center with the C, crossing to his right. Bow to the cross, descend to the foot of the altar, genuflect, give the C his biretta, and accompany him to the sacristy, walking at his *left*.⁸⁸

II. THE DEACON

Beginning

Vest as for an ordinary Solemn Mass and precede the C as usual to the center of the altar.⁸⁹ Stand at the left of the C, hand your biretta to the SD, and genuflect on the floor.

⁸⁶ If there is a proper Last Gospel, do not close the Missal, but transfer it as you did after the Epistle.

⁸⁷ Van der Stappen, II, p. 210.

⁸⁸ If any prayers are said after Mass, the AP remains at the right of the C, holding whatever book or card is necessary. If another function, v.g., Benediction, immediately follows the Mass, the AP should genuflect at the foot of the altar, at the C's right, and go to the sacristy.

⁸⁹ If there is an *Asperges*, there are no changes for the D because the AP does not participate in the *Asperges* ceremony. The D walks at the right of the C holding his cope. The AP takes part only in the Mass, and not in any ceremony before or after. Cf. Van der Stappen, II, p. 205.

Recite the Prayers at the Foot of the Altar as usual. At *Oremus* ascend the altar steps with the C, but passing behind him to his right.

After the C has kissed the altar, hold the boat for him while he puts in the incense. Assist the C during the incensing of the altar, and then incense him with three double swings. Go to your usual position for the Introit.

Gloria

At the intonation of the *Gloria*, bow to the cross at the word *Deo* and ascend to the right of the C. Stand between the C and the AP. When you have recited the *Gloria*, genuflect and go *per brevior* to the sedilia, walking at the C's left. At the sedilia sit in your customary place at the right of the C.

Gloria to Creed

At the *Cum Sancto Spiritu* remove your biretta, rise, and place it on the sedilia. As you return to the altar, cross behind the C to his left. Genuflect on the bottom step of the altar and go up to your usual place on the top step at the center.

After the C has sung the Collects, do not go to the Missal, but remain in your place directly behind the C. At the end of the Epistle say *Deo gratias*.

The Gospel movement is as usual.

Observe the same ceremony for the Creed as for the *Gloria*, but take the burse to the altar after the *Crucifixus*.

Incensing After Offertory

After you have incensed the C at the Epistle side of the altar, incense the clergy in the sanctuary, and then the AP, with two double swings. If there are no clergy in the sanctuary, incense the AP immediately after the C.⁹⁰ In either case, incense the SD after the AP. Then hand the thurible to the T and ascend to the top step; turn and bow to the T before and after he incenses you.

⁹⁰ Cf. p. 439, ft. 85.

Canon

Stand on the top step, behind the C, until the end of the Preface. Then go up to his right and recite the *Sanctus* with him. For the rest of the Canon stand *at the right of the C*, a little in back of him.⁹¹ Do not approach any closer to the C, except to cover and uncover the chalice or to minister at the Consecration.

Pax

At the words *audemus dicere* before the *Pater noster*, genuflect and stand directly behind the C on the top step. Genuflect and go up with the SD as usual at *Et dimitte nobis*. When you have said the *Agnus Dei*, genuflect and return to your place behind the C and receive the Pax from the AP there.⁹² After you have received the Pax from the AP, go down to the floor at the right of the SD and give the Pax to him. Then genuflect and go to the left of the C. When the AP returns after giving the Pax to the clergy, step a little to the left and make room for him at the Missal.

Conclusion

After the Ablutions, move to the Epistle side, genuflecting in the center on the edge of the platform, while the AP (with the Missal) genuflects on the second step and the SD on the floor.

Stand behind the C while he reads the *Communio* and sings the Postcommunions. After the Last Gospel pass behind the C to his left. There bow to the cross with him and go down with him to the foot of the steps. Genuflect on the floor, receive your biretta from the SD, and go to the sacristy in front of the C as usual.

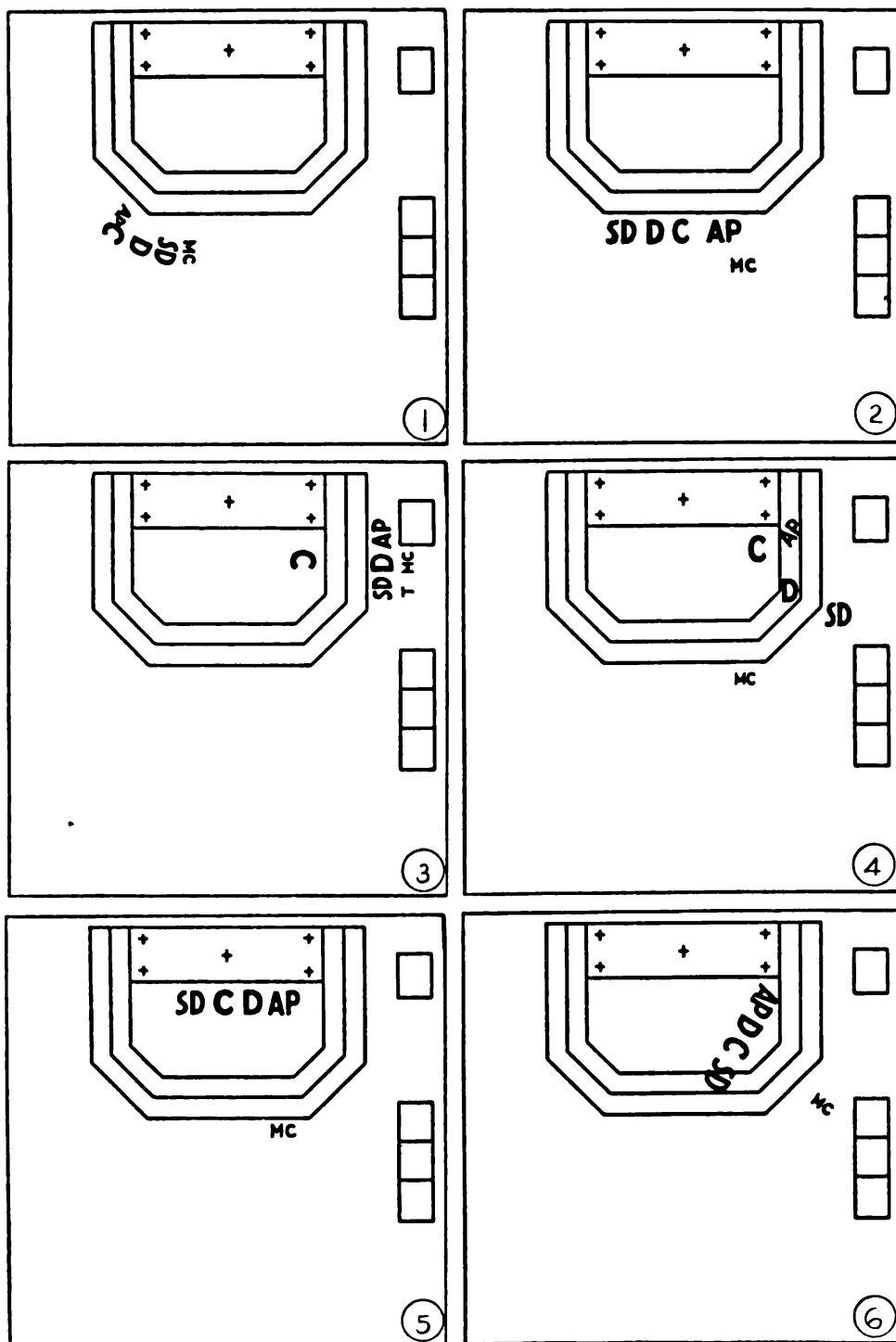
III. THE SUBDEACON

Beginning

Vest as usual and walk to the altar behind the MC and in

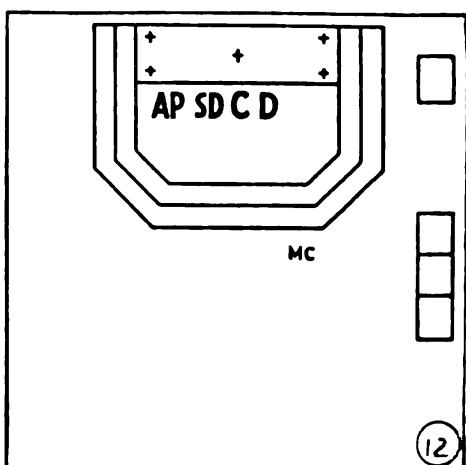
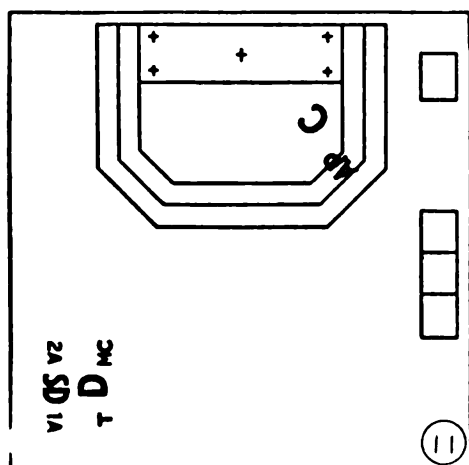
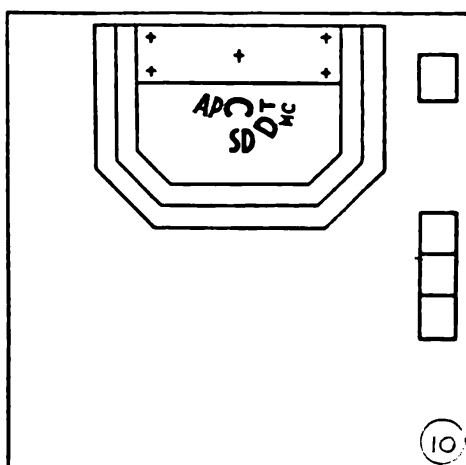
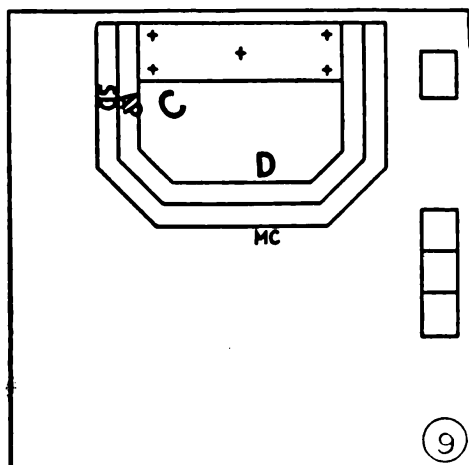
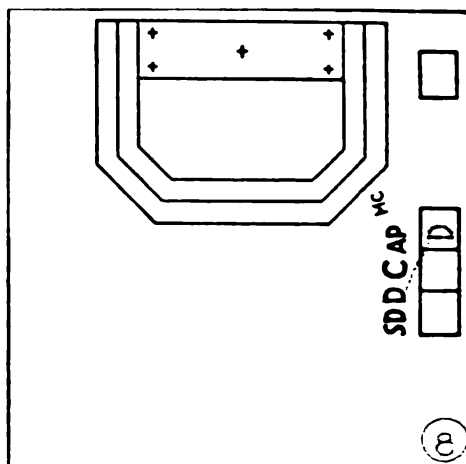
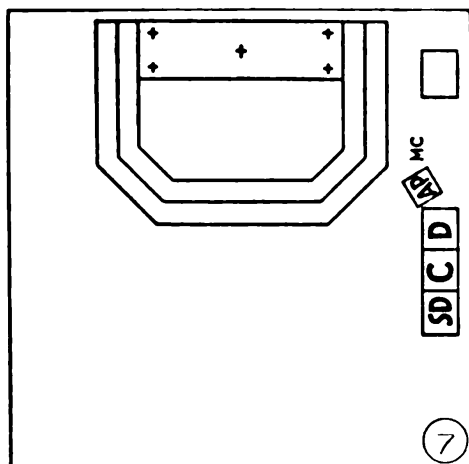
⁹¹ *Rit. Cel.*, VII, 11.

⁹² The practice by which the D and SD, after they have said the *Agnus Dei*, descend to the floor of the sanctuary and there receive the Pax from the AP is not approved.



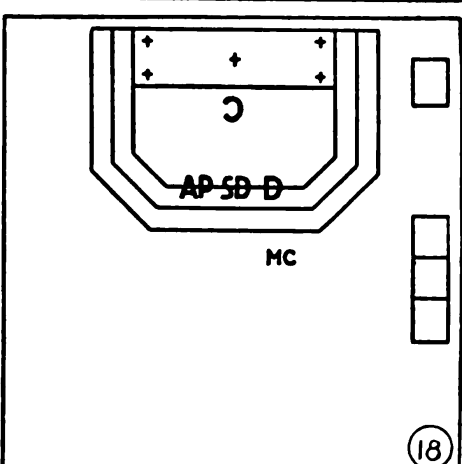
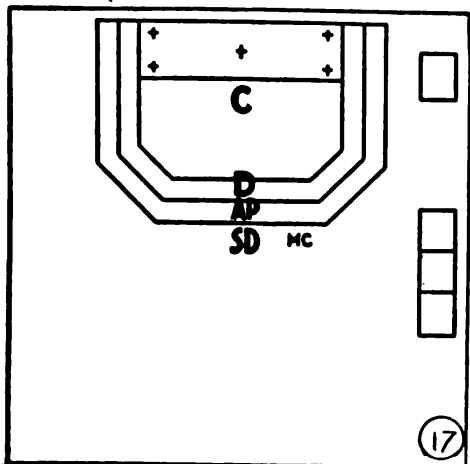
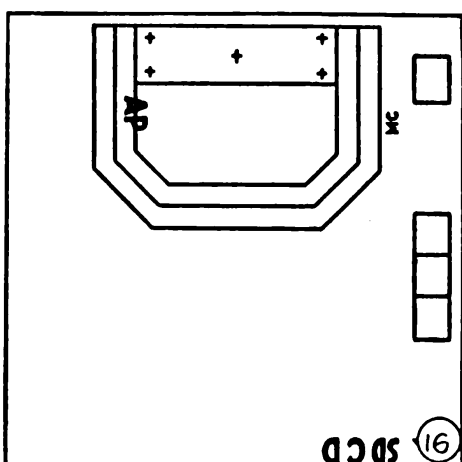
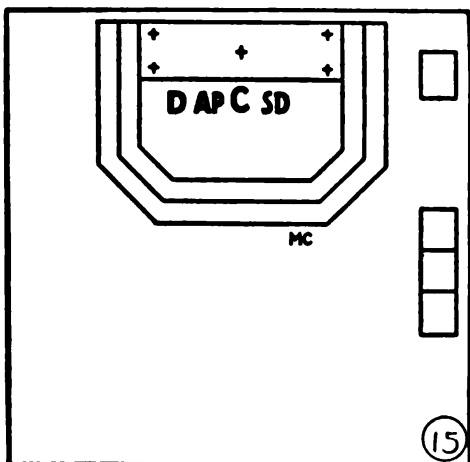
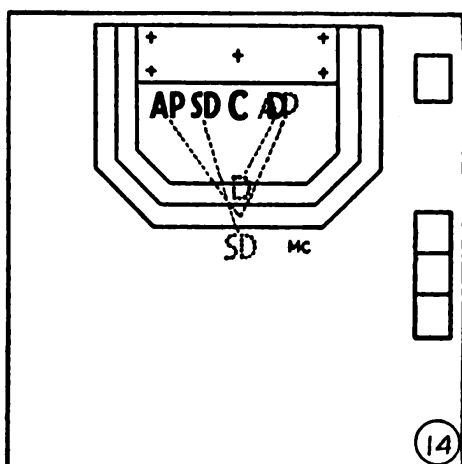
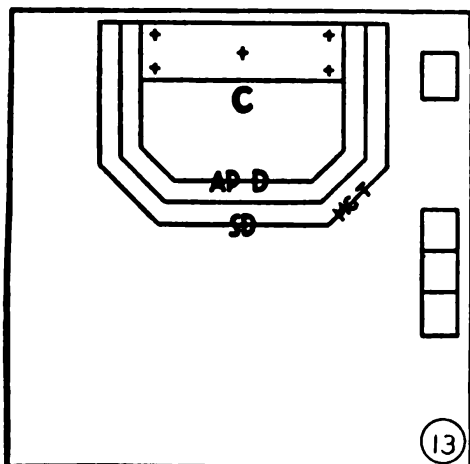
1. Approaching Altar for Mass
3. Incensing C before Introit
5. Recitation of *Gloria* (and Creed)

2. Prayers at Foot of Altar
4. Introit
6. Going to sedilia



7. Sitting for *Gloria*, Sermon and Creed
9. Reading of Gospel
11. Singing of Gospel

8. Returning from sedilia
10. Imposition of Incense at Gospel
12. Recitation of *Sanctus* (and *Agnus Dei*)



13. Consecration

15. During C's Communion

17. AP transferring book after Ablutions

14. Changing position after *Agnus Dei*

16. If Communion is distributed

18. Blessing

front of the D.⁹³ At the foot of the altar stand to the left of the D; the D stands at the left of the C.

Remove your biretta and then take the D's. Genuflect on the floor and place both birettas on the step.

Mass proceeds as usual until the *Gloria*.

Gloria

After you have recited the *Gloria* with the C, genuflect with him and go to the sedilia *per brevior*. At the sedilia turn toward the C and take your place at his left.

After the *Gloria* has been sung, return to the altar at the D's left. (The D is at the left of the C.) Genuflect on the bottom step and stand on the floor at the center.

Readings

Having sung the Epistle, go to the Epistle corner as usual and receive the blessing from the C. Rise, give the book to the MC, and then stand directly behind the D on the floor while the AP transfers the Missal. When the C goes to the center to say the *Munda cor meum*, accompany him.

For the C's Gospel, stand on the second step below the platform, at the left of the AP. When the C has read the Gospel, assist at the imposition of incense as usual.

The Gospel movement is as usual.

Creed

When the C intones the Creed, bow at the word *Deum* and ascend to the left of the C. After you have said the Creed, go to the sedilia as at the *Gloria*.

Pax

Mass proceeds as usual⁹⁴ until the C sings *Pax Domini*. At

⁹³ If there is an *Asperges*, the SD walks at the left of the C, holding his cope. There is no change in the order of the *Asperges* ceremony, since the AP does not take part in it.

⁹⁴ Some authors do not have the SD go up to the altar for the *Sanctus* or *Agnus Dei*, arguing that this is excluded by *Rit. Cel.*, VII, 11. Yet custom as well as many other authors (v.g., O'Connell, Callewaert, Mueller) favor the SD's going up for both. The directions given above follow the latter. In general, it can be said that this entire ceremony is, perhaps, the one about which there is least agreement among rubricists.

these words genuflect on the bottom step, go up to the left of the C (the right of the AP), and then recite the *Agnus Dei*. Genuflect with the D and AP after the *Agnus Dei* and go down to the floor at the center. Receive the *Pax* from the D in this position after the D has received it from the AP. Then genuflect and go to the right of the C.

N.B. If there are no clergy in the sanctuary to receive the *Pax*, give the *Pax* to the MC at your left immediately after you have received it from the D.

Conclusion

While the C reads the Last Gospel, again stand at the left of the AP on the second step below the platform. When the Gospel is finished, go to the center of the altar at the left of the D. (The D is at the left of the C.) Then bow to the cross and descend to the foot of the altar with the C.

Genuflect on the floor, take your biretta and the D's from the step, and rise. Hand the D his biretta, put on your own, and go to the sacristy in front of the D.

IV. MASTER OF CEREMONIES

Proceed to the altar immediately in front of the SD and behind the AA.⁹⁵ At the altar, stand at the right of the AP and take his and the C's birettas. Then go to the center behind the C, genuflect, and pick up the D's and SD's birettas from the step on the Gospel side. Take all the birettas to the sedilia.

Go up to the altar with the T as usual for the incensing before the Introit, but allow the AP to remove the Missal from the altar. Do not assist at or move the Missal at any time during the Mass.⁹⁶

When the thurible has been filled after the Offertory, return at once to your place on the floor at the Epistle side.

Remain in your place at *Nobis quoque peccatoribus*. Then, after the *Agnus Dei*, go to the center at the foot of the altar steps,

⁹⁵ If there are a number of clergy in the procession, the MC follows them.

⁹⁶ At the Introit, Collects, Secrets, and Preface; after the *Per quem haec omnia*, and during the *Communio* and Postcommunions (when he would ordinarily be at the book), the MC stands on the floor at the Epistle side.

behind the SD, as the AP comes down after having given the *Pax* to the D. Genuflect on the floor and go at the left of the AP to the clergy. Stand there while he gives the *Pax* to the clergy.

When you have returned to the altar, genuflect on the floor at the left of the AP. Do not receive the *Pax*, but go at once to your regular position. Mass proceeds as usual from here until the end.

N.B. If there are no clergy in the sanctuary to receive the *Pax*, go to the left of the SD when he has returned to the floor after the *Agnus Dei*. Receive the *Pax* from him there after he has received it from the D. Then genuflect with him and return to your regular position.

V. THURIFER

The only change in this Mass that concerns the T occurs during the incensing after the Offertory. Then, if there are no clergy in the sanctuary, when the D has incensed the C, the T goes with him to the front of the altar steps at the Epistle side, and stands at his left while he incenses the AP.

If there are clergy, however, the AP is incensed after them.⁹⁷ In this case, the T first accompanies the D to incense the clergy.

The rest of the ceremony is as usual. Cf. pp. 252 ff.

ASSISTANT PRIEST IN SURPLICE

When the AP does not wear a cope but assists in surplice only, his part in the ceremony is greatly reduced. His principal duties then are only to help at the Missal and watch that the C does not make a mistake.

1. He enters and leaves the sanctuary at the left of the C. He does not wear a biretta at any time.

2. During the Prayers at the Foot of the Altar he kneels on the floor of the sanctuary behind the D.

3. He sits at the right of the D on a separate seat during the *Gloria*, Sermon, and Creed, as he would if he were wearing the cope.

⁹⁷ Cf. Callewaert, p. 203.

4. He does not transfer the Missal for the Gospel nor after the Ablutions.

5. He is incensed with *one* double swing after the D, and before the MC.

6. The SD brings the *Pax* to the clergy, and the AP receives it from him after he returns.

CHAPTER IV

MASS CORAM EPISCOPO

I. WHEN THE BISHOP ASSISTS IN CAPPA

A. GENERAL INTRODUCTION

Preparations

1. At the altar and credence table: the same as for a Solemn Mass (p. 183).
2. Before the altar: a prie-dieu and a cushion for the bishop.
3. On the table near the throne: a Pontifical Canon for the Blessing, a formula for the Indulgence, a cushion, a *bugia* with a lighted candle, and a Missal.
4. In the sacristy: vestments as for a Solemn Mass.

Ministers

1. The ministers at the altar are the same as for a Solemn Mass.
2. The ministers at the throne are: an assistant priest, two assistant deacons, a master of ceremonies, a book-bearer, a candle-bearer, and a train-bearer.

Function of the Bishop

The bishop, with his deacons, assistant priest, and other ministers, performs some of the ceremonies of the Mass, thus giving it greater solemnity:

1. He recites the Prayers at the Foot of the Altar, the *Kyrie*, *Gloria*, *Munda cor meum*, etc., Creed, *Sanctus*, and *Agnus Dei* from memory.
2. He reads the Introit, Epistle, Gradual, Gospel, Offertory prayer, and the *Communio* from the Missal.
3. He blesses the incense before the Introit, before the Gospel, and after the Offertory, and he is incensed after the Offertory.

4. He blesses the subdeacon after the Epistle, and the deacon before the Gospel. He blesses the water during the Offertory and gives the Solemn Blessing at the end of Mass.

Rubrics

The rubrics which apply to this Mass are found in the *Caeremoniale Episcoporum*. Since, however, the *Caeremoniale* supposes a cathedral church in which there is a choir of canons, it is impossible to carry out all its prescriptions in the ordinary parish church or seminary chapel. In every such case, it is permitted to temper the rubrics of the *Caeremoniale* according to the Decrees of the Congregation of Sacred Rites and the opinions of approved authors.⁹⁸

Ministers of the Bishop

1. The ministers of the Mass need not be canons.⁹⁹
2. If there are no canons, the group around the bishop's throne for the *Kyrie*, *Gloria*, etc., is also unnecessary.
3. If there are no canons, it is permitted to do without the assistant priest. His duties may be performed by the first assistant deacon in ministering the incense, or by the deacon of the Mass in those things more closely connected with the Sacrifice, e.g., the giving of the *Pax*.¹
4. The assistant deacons need not be canons. They vest in cassock and surplice.²

Reverences

Reverences to the bishop are made as follows:

1. On ascending to, and descending from, the throne, the reverence is made at the foot of the throne.
2. A reverence is made whenever one passes before the bishop,

⁹⁸ Callewaert, p. 208.

⁹⁹ SRC 1583, 6.

¹ Cf. *Caer. Ep.*, II, ix, 2.

² Right Reverend Monsignori and Very Reverend Monsignori may not be assistants to the bishop at a Mass in which he assists only in *cappa*, since they have been made prelates for the exclusive service of the Pope. However, they may be deacons of honor if the bishop is vested in cope, for in that office they may vest in dalmatic and their prelacy will not be apparent. (*Hom. and Past. Review*, Sept. 1930, p. 1307).

e.g., when the Ministers go to the sedilia *per longiorem*. However, no reverence is made when ascending or descending the altar steps *per brevior*.

3. Reverences to the clergy are omitted except those especially prescribed.³

The celebrant and the canons make this reverence by bowing; all others make it by genuflecting.⁴

B. MINISTERS OF THE MASS

1. CELEBRANT

If There Is an Asperges

Vest in the sacristy as for an ordinary Solemn Mass with *Asperges*.

In the procession walk between the D and SD, behind the MC of the Mass. Upon arrival at the altar, remove your biretta and hand it to the D. Genuflect, go immediately to the sedilia, and stand there facing the altar. When the bishop comes out, make a profound head bow to him. While he is praying at the prie-dieu, remain standing at the sedilia.

Go to the center of the altar when the bishop arrives at the throne. Bow to the bishop and, without genuflecting (p. 40), kneel on the bottom step. Intone the *Asperges* (in Paschaltide, the *Vidi aquam*). Sprinkle the altar; then go to the throne with the MC and give the sprinkler to the bishop with kisses. Make the sign of the cross as he sprinkles you. After he has sprinkled the others at the throne, receive the sprinkler with kisses.

Return to the altar, genuflect, and sprinkle the D and SD, and then the others in the same order as at a Solemn Mass, making, however, the proper reverences to the bishop. Return to the altar, genuflect, and sing the versicles and oration. Then go to the sedilia to remove the cope and put on the maniple and chasuble.

³ Stehle, p. 294.

⁴ This is the direction of *Caer. Ep.*, I, xviii, 3. However, in the United States it has become the custom for others also to bow profoundly instead of genuflecting. Cf. Stehle, p. 293.

If There Is No Asperges

Vest as usual for a Solemn Mass.

Follow the D in procession to the center before the altar, genuflect, and go to the sedilia. When the bishop arrives, bow your head profoundly, and remain standing while he says a short prayer at the prie-dieu.

The Beginning of Mass

When the bishop's MC gives the signal, go to the foot of the altar and step back to allow the bishop to pass in front of you; bow to the bishop as he passes and then genuflect with him.

Stand at the bishop's left and say the Prayers alternately with him until after the *Indulgentiam*. Then step back between the D and SD and say the *Deus, tu conversus vivificabis*, etc. When the bishop has said *Oremus*, bow to him and wait until he has gone to the throne⁵ before ascending the steps.

Ascend the steps and kiss the altar. When the thurible is brought to you, receive it from the D and incense the altar.⁶ Stand on the platform at the Epistle corner while you are incensed.

The Remainder of the Mass

Say the Introit and the *Kyrie*; then go to the center of the altar to intone the *Gloria*. After saying the *Gloria* go to the sedilia *per brevior*em. When the MC gives the signal, return to the altar *per longior*em, bow to the bishop, genuflect, and ascend the steps.

Sing *Dominus vobiscum* and the Orations. Say the Epistle and the Gradual, but do not bless the SD after he has sung the Epistle. Say the *Munda cor meum* and the Gospel as usual. Return to the middle of the altar but do not bless the D before he sings the Gospel. When the bishop has blessed the D, go to the Epistle side and turn to face the D when he sings *Dominus vobiscum*.

⁵ The bishop does not go to the throne until he has finished the Prayers as far as *Oremus* inclusive. Cf. SRC 1583, 6; 3213, 8.

⁶ The D does not kiss the C's hand, nor the thurible (SRC 3059, 2).

After the Gospel has been sung, remain at the Epistle side while being incensed;⁷ then return to the middle of the altar. Intone the Creed when the D and SD return. Genuflect at the *Et incarnatus est*, and again when you have finished; then go to the sedilia *per brevior*. After the Creed has been sung, return *per longior*, bow to the bishop, genuflect, and ascend the steps.

Do not make the sign of the cross over the water⁸ as you say the prayer *Deus, qui humanae substantiae*. After the prayer *Veni, sanctificator* receive the thurible from the D and incense the altar as usual. Afterwards stand at the Epistle corner while you are incensed.

Continue as in an ordinary Solemn Mass until after the first of the three prayers before the Communion. Then give the *Pax* to the AP, not to the D.⁹

If Communion is distributed, the bishop says the *Misereatur* and the *Indulgentiam*; the C then proceeds as usual.

Having said the prayer *Placeat tibi*, move a little toward the Epistle side and turn toward the bishop. When he gives the Blessing while singing *Benedicat vos*, make a profound head bow and sign yourself.

Turn to the people and read the Indulgence, unless it has been read by the preacher after the sermon.¹⁰

Return to the center of the altar, bow to the crucifix, and go to the Gospel corner to read the Last Gospel. Then descend to the foot of the altar, genuflect, and bow to the bishop. Receive your biretta from the D, put it on, and follow the D to the sacristy.

2. DEACON

If There Is an Asperges

Vest as usual for a Solemn Mass, but omit the maniple.

Walk on the right of the C and hold his cope in the procession.

⁷ SRC 1275, 8.

⁸ SRC 3569, 2.

⁹ If there is no AP, the D of the Mass receives the *Pax* from the C and brings it to the bishop. Cf. Callewaert, p. 208.

¹⁰ If the Indulgence is not read after the sermon, it is read after the Last Blessing (*Caer. Ep.*, I, xxv, 8). The formula for the Indulgence is found in the *Caeremoniale Episcoporum* (I, xxv, 1).

At the center of the altar remove your biretta, take the C's biretta and hand both of them to the MC. Then genuflect and proceed to the sedilia. Genuflect and sign yourself when the bishop blesses you as he enters. Remain standing while he says a short prayer.

When the bishop has arrived at the throne, at a signal from his MC, proceed to the altar with the C, bow to the bishop, and kneel immediately on the bottom step. Take the sprinkler from the MC and hand it to the C. Then pick up the book or the card and hold it with the SD for the intonation of the *Asperges*.

After the C has sprinkled the altar, rise with him, but remain standing there while he goes to the throne. When the C returns, kneel on the bottom step and turn a little toward him. Sign yourself when he sprinkles you. Rise and remain standing while he sprinkles the choir. When he returns, stand and hold the book or card for him with the SD while he sings the versicles and oration.

Then genuflect on the bottom step, bow to the bishop, and go with the C to the sedilia. Put on your maniple and turn toward the altar when the C is vested. At the signal from the bishop's MC go to the foot of the altar with the C. Stand a little to the Gospel side and back from the altar steps. Bow to the bishop as he passes and then genuflect with him.

If There Is No Asperges

Enter the sanctuary and go to the sedilia as described above, but walk directly in front of the C. Put on your maniple with your other vestments in the sacristy. Genuflect and sign yourself at the bishop's blessing.

When the bishop has completed his short prayer after his arrival in the sanctuary, go to the foot of the altar and stand a little to the Gospel side and back from the altar steps. Bow to the bishop as he passes in front of you and genuflect with him as described above.

Beginning of Mass

Begin the Prayers at the Foot of the Altar when the bishop does. Say the prayers that the C ordinarily says; the SD will

make the responses. After the *Indulgentiam* step a little to the right to allow the C to stand between you and the SD. Make a medium body bow and together with the SD respond to the verses *Deus, tu conversus*, etc.¹¹

When the bishop returns to the throne, bow as he passes and, remaining at the right of the C, ascend the altar steps. When you hand the thurible to the C after receiving it from the T, omit the kisses.¹² After the C has incensed the altar, incense him with only two double swings.¹³

Gospel

When the C begins to read the Gospel, descend to the floor on the Epistle side and receive the *Lectionarium* from the MC. Go to the center, bow to the bishop, and genuflect on the bottom step. Ascend the steps and place the *Lectionarium* on the *mensa* at the center.

Stand on the platform a little to the Epistle side while the C reads the Gospel. When he has finished, turn left and descend to the floor at the right of the SD.

When the bishop has finished reading the Gospel,¹⁴ genuflect and go to the throne. Bow, ascend the steps of the throne, genuflect, and kiss the bishop's hand. Then rise, turn right, and descend. Bow, return to the altar, and kneel on the bottom step.¹⁵ Make a medium body bow and recite the *Munda cor meum*.

After you have said this prayer, rise and ascend the altar steps. Take the *Lectionarium*, turn left, descend to the foot of the altar, and genuflect with the SD at the signal from the MC. Follow the SD to the throne.¹⁶ Pass between the AA and, kneeling¹⁷ before the throne at the right of the SD, say *Jube, domne, benedicere*.

Rise when you have received the blessing. Turn toward the

¹¹ SRC 1583, 6; 3213, 8.

¹² Cf. p. 41.

¹³ *Caer. Ep.*, I, xxiii, 32.

¹⁴ Van der Stappen, I, p. 376. Cf. also Callewaert, p. 212. However, the D may come to the throne for the blessing while the bishop is saying the Gospel.

In this case, he approaches on the bishop's right.

¹⁵ Stehle, p. 271; Favrin, p. 103.

¹⁶ *Caer. Ep.*, I, x, 3.

¹⁷ Stehle, p. 72; Van der Stappen, I, p. 377; Fortescue, p. 165.

SD and follow him to the place where the Gospel is to be sung.¹⁸ The ceremony during the singing of the Gospel proceeds as usual.

After you have sung the Gospel, receive the thurible and incense the C with two doubles, making the bows before and after.

Mass continues as usual until the verse *Crucifixus* in the Creed. Take the burse to the altar as usual; however, on reaching the altar steps, bow to the bishop before genuflecting.

Offertory

After the bishop has blessed the incense, receive the thurible from the MC and hand it to the C without kisses.¹⁹ The altar is incensed as usual. After the altar has been incensed, receive the thurible from the C, descend to the floor of the sanctuary on the Epistle side, and incense the C with *two* doubles.

Then go to the throne, genuflecting as you pass the center of the altar. At the throne stand at the right of the AP and give him the thurible. Bow with him to the bishop before and after the incensing. Then receive the thurible from the AP.

Walk over in front of the AP, bow, and incense him with two doubles. Bow and walk back to the center in front of the throne. Bow and incense the 1AD and 2AD in order, with two doubles to each.

Then bow to the AD's and to the bishop, and go to the center of the sanctuary. Genuflect, go to the Epistle side, and incense the metropolitan CB; then incense everyone in order as at an ordinary Solemn Mass.

Mass is as usual until the *Agnus Dei*.

Agnus Dei to the End

Having said the *Agnus Dei* with the C, genuflect, cross behind him to his left, and genuflect again.²⁰

¹⁸ Cf. diagram, p. 468.

¹⁹ Cf. p. 41.

²⁰ Callewaert, p. 208. If there is no AP, the D receives the *Pax* from the C and gives it to the bishop. After receiving the *Pax* from the C, he genuflects and goes to the throne *per breviorē*. He places his hands *under* the bishop's elbows in giving him the *Pax* (cf. p. 42). He then returns to the altar, genuflects, and gives the *Pax* to the SD. He genuflects again and goes up to the left of the C on the platform.

If, after the C has consumed the Sacred Host, the SD has not returned, genuflect, go to the right of the C, and there genuflect again. At a sign from the C, take the pall off the chalice, genuflect with him, and remain at his right until the SD returns to the altar.

When the SD returns, turn and receive the *Pax* from him. Genuflect and go to the left of the C if he has not yet consumed the Precious Blood; there genuflect again.

If the SD returns before the C has consumed the Host, turn right from your position at the left of the C and receive the *Pax* from the SD.

Mass continues as usual until after the *Ite, Missa est*. When you have sung the *Ite, Missa est*, move a little toward the Epistle side and, standing in line with the C and SD, face the bishop. When the bishop sings *Benedicat vos*, kneel on both knees and receive the Blessing. Stand while the C reads the Indulgence.

When the C has finished the Last Gospel, go up to his right on the platform. Bow to the cross and go down to the foot of the altar. Genuflect, bow to the bishop, and take the birettas from the MC. Hand the C his biretta, put on your own, and follow the SD into the sacristy.

3. SUBDEACON

If There Is an Asperges

In the sacristy, vest as usual for a Solemn Mass, but omit the maniple.

In the procession walk at the left of the C, holding his cope. At the center of the altar remove your biretta and genuflect with the C. Go to the sedilia and put down your biretta. Remain standing until the bishop arrives. When he gives his blessing, genuflect and sign yourself. Stand while the bishop says a short prayer.²¹

When the bishop has arrived at the throne, at the signal from his MC, leave the sedilia with the C and go to the center of the altar. Bow to the bishop and kneel immediately on the

²¹ Van der Stappen, I, p. 220; Stehle, p. 255.

bottom step. Hold the book or card with the D for the intonation of the *Asperges*. After the C has sprinkled the altar, rise and remain at the altar while the C goes to the throne.

When he returns, kneel on the bottom step and turn a little toward him, signing yourself when he sprinkles you. Rise and remain standing until the C returns from blessing the choir. Then, together with the D, hold the book or card for the versicles and oration. After the oration genuflect with the C, bow to the bishop, and go to the sedilia. Put on the maniple and turn toward the altar when the C is vested.

At a signal from the bishop's MC, go to the altar with the C. Stand a little to the Gospel side and back from the step. Bow to the bishop as he passes and genuflect with him. Standing at the left of the D and behind the C, say the Prayers at the Foot of the Altar.

If There Is No Asperges

Enter the sanctuary, walking in front of the D, and go to the sedilia as described above. Wear your maniple. Genuflect and sign yourself at the bishop's blessing.

When the bishop has completed his short prayer after arriving in the sanctuary, proceed immediately to the foot of the altar and stand a little to the Gospel side and back from the altar steps. Bow to the bishop as he passes in front of you, genuflect with him, and say the Prayers at the Foot of the Altar as above.

The Beginning of the Mass

During the Prayers at the Foot of the Altar respond to the D who is standing at your right and saying the prayers of the C. After the *Indulgentiam* move a little to the left so that the C may stand between you and the D. Make a medium body bow and, together with the D, respond to the verses *Deus, tu conversus*, etc., recited by the C. When the bishop returns to the throne, bow as he passes. Then ascend the altar steps at the C's left. Mass continues as usual until the Epistle.

Receive the *Lectionarium* from the MC and go to the center of the altar. Genuflect, bow to the bishop, turn toward the MC, and go to the place where the Epistle is ordinarily sung. Face the bishop and sing the Epistle.

When you have finished, proceed to the center of the altar, genuflect, and go to the throne. Bow, ascend the steps, kiss the bishop's ring and receive his blessing. Then turn right, descend to the floor, bow, and go to the altar. At the Epistle corner give the *Lectionarium* to the MC. Ascend the steps on the Epistle side and change the Missal to the Gospel side.

Gospel to Agnus Dei

After the C has read the Gospel, take your usual position for the Gospel procession. When the D is ready, genuflect at a signal from the MC and follow the MC to the throne, ahead of the D. Pass between the AA and stand at the left of the D, at the foot of the throne. When the D kneels and says *Jube, domne, benedicere*, kneel with him on *both* knees. Then rise, turn toward the D, and precede him to the place where the Gospel will be sung; walk behind the AA. Hold the *Lectionarium* as usual while the D sings the Gospel.

After the Gospel has been sung, go to the throne immediately. Ascend the steps, point out the first words of the Gospel to the bishop, and raise the *Lectionarium* so that he can kiss it.

Then turn right, descend the steps and bow to the bishop. Give the *Lectionarium* to the MC and return to the left of the D while he incenses the C. Return to the altar with the D and genuflect on the bottom step. Proceed as usual until the blessing of the water.

At the time when the C usually blesses the water at the Offertory, kneel on your right knee on the platform, facing the bishop, and say *Benedicite, Pater Reverendissime*.

After the bishop blesses the water, Mass continues as usual until the bishop comes to the center of the sanctuary after the *Sanctus*; he kneels at the prie-dieu during the Consecration.

While the bishop is kneeling on the prie-dieu, stand slightly off to the Epistle side and remain there until the bishop returns to the throne after the Consecration.

Mass continues as usual until the *Agnus Dei*.

Agnus Dei to the End

Having said the *Agnus Dei* with the C, genuflect and descend to the foot of the steps. When the AP comes to the altar to

receive the *Pax* from the C, genuflect, go to the place of the AP at the throne, and wait until he has given the *Pax* to the bishop. Receive the *Pax* from him when he returns to his place.

Then go to the center of the altar, genuflect, and go to the clergy to give them the *Pax*.²² Begin with those highest in order of dignity. Return to the center of the altar, ascend the steps and give the *Pax* to the D;²³ then turn and give the *Pax* to the MC. Afterwards stand at the right of the C.

N.B. If there is no AP, remain at the foot of the altar until the D has returned from giving the *Pax* to the bishop. Receive the *Pax* from the D and give it to the clergy, as above.

Mass continues as usual until after the *Ite, Missa est*.

When the D has sung the *Ite, Missa est*, move a little toward the Epistle side and, standing in line with the C and D, face the bishop. When the bishop sings *Benedicat vos*, kneel on both knees and receive the Blessing. Stand while the C reads the Indulgence.

Then go to the center, genuflect, and ascend the steps *per brevior* to the Gospel corner. Hold the card as usual for the C while he says the Last Gospel.

When he is finished, go to the foot of the altar with the C. Genuflect, bow to the bishop, and pick up your biretta. Put on your biretta and follow the MC to the sacristy.

4. ACOLYTES

Mass

Vest in surplice and assist the Ministers as usual.

In the procession walk on either side of the CB.²⁴ Go to the

²² Cf. the general rules for the *Pax* (p. 41).

²³ The D will be either on the left or the right of the C, depending on the length of time you are away from the altar.

²⁴ If the bishop has the privilege of using the metropolitan cross, the AA walk on either side of the metropolitan CB. In this case, there is no cross at the head of the procession unless it is long. If it is long, a processional cross also is used, and it is carried by a server vested in surplice (SRC 2684, 16).

Generally, in the procession of a bishop who has not the privilege of the metropolitan cross, the T is first, and then the processional CB with the AA on either side. Cf. Stehle, p. 66.

credence table immediately. Kneel when the bishop arrives and remain kneeling during his preparatory prayer.

The ceremony proceeds as usual until the Gospel procession. When the D returns from the throne to say the *Munda cor meum*, take your candles and go to the center of the sanctuary as usual. When the MC gives the signal, genuflect and lead the procession to the throne. Separate when you arrive there. When the D and SD pass, take your places in back of them, but in front of the MC. Kneel on *both* knees.

At a signal from the MC, rise, turn toward each other, and walk to the place where the Gospel is to be sung.²⁵ After the Gospel has been sung, go to the center, genuflect, and return to the credence table. Mass continues as an ordinary Solemn Mass.

After the Last Gospel come to the center as usual and, with the CB, lead the procession to the sacristy.²⁶

5. MASTER OF CEREMONIES

Procession and Asperges

Vest in surplice and see that everything is prepared.

Go out in the procession as usual, in front of the D. Receive the birettas from the D and genuflect with the Ministers. Lead them to the sedilia and set down the birettas. Stand in your usual place until the bishop arrives.

Genuflect and sign yourself when the bishop gives his blessing. Then kneel while he says a short prayer. After the bishop has finished the prayer, rise and wait until he has reached the throne.

At the signal from his MC, bow to the Ministers and lead them to the altar. Upon arrival at the altar, bow to the bishop, and without genuflecting, kneel on the bottom step. Receive the sprinkler from the T and give it to the D.

When the C rises after intoning the *Asperges* and sprinkling the altar, rise with him and walk at his right to the throne. Bow and remain on the floor when the C ascends the steps of the

²⁵ Cf. diagram, p. 468.

²⁶ If there is a metropolitan CB, walk with him to the sacristy. Cf. p. 43, n. 13.

throne. When the C descends, bow to the bishop and accompany the C back to the altar, walking at his right. Genuflect with him.

Stand at the right of the D while the C sprinkles the D and the SD. Then genuflect with the C and accompany him as he sprinkles the clergy. Having returned to the altar, genuflect and sign yourself when the C sprinkles you.

Standing at the right of the D, receive the sprinkler from him and give it to the T. After the C has finished the versicles and oration, genuflect and go to the sedilia. Assist the C in vesting for Mass.

If There Is No Asperges

Precede the SD to the sanctuary. Take the birettas from the D, genuflect, and go to the sedilia. Set down the birettas. Genuflect and sign yourself at the bishop's blessing. Kneel while the bishop prays before the altar.

Beginning of Mass

At a signal from the bishop's MC,²⁷ bow to the Ministers and lead them to the altar from the sedilia. Go a little to the Gospel side, back from the step. As the bishop passes, bow to him, genuflect, and stand to the left of and behind the SD for the Prayers at the Foot of the Altar.

When the T comes from the throne after the Prayers at the Foot of the Altar, receive the thurible from him at the Epistle corner of the altar steps. Ascend the steps and hand the thurible to the D. Then turn toward the altar, pick up the book, and descend. The ceremony proceeds as usual until the Epistle.

Epistle and Gospel

Bring the *Lectionarium* to the SD at the regular time. Bow at *Jesum Christum* in the conclusion of the last Oration. Then lead the SD to the center, genuflect, and step back to allow him to stand between you and the steps. Bow to the bishop, turn toward the SD, and go to the place where the Epistle is usually sung. Turn left to face the bishop and hold the book (p. 245) while the SD sings the Epistle.

²⁷ If there is no *Asperges*, the bishop does not return to the throne after kneeling at the prie-dieu.

Then, remaining at the left of the SD, go to the altar at the center and genuflect on the floor. Accompany the SD to the throne and bow to the bishop. Remain on the floor while the SD goes up and bow to the bishop with him after he descends. Accompany him back to the altar, genuflect at the center, and receive the *Lectionarium* at the Epistle corner.

Walk around to the front of the altar steps on the Epistle side, just in back of the D. Give the *Lectionarium* to the D when he comes down, and go at his left to the center, but do not genuflect with him. Remain on the floor and wait for him to descend after he has put the book on the altar.

When the bishop has finished reading the Gospel, genuflect with the D and, remaining at his left, accompany him to the throne. Bow to the bishop and remain on the floor until the D descends. Then bow and return to the altar. Take your place immediately behind the SD who is standing at the foot of the altar, a little to the Gospel side.

When the D is ready for the Gospel procession, if the bishop has already finished reading the Gospel and the singing is nearly finished, give the signal to genuflect and then proceed behind the AA to the throne. At the throne, step to the left and allow the D and SD to pass. Then stand immediately behind the A at the left. Give the signal to kneel as soon as the T is at your right.

When the D has received the bishop's blessing, give the signal to stand. Turn toward the T and proceed to the place where the Gospel is to be sung.²⁸ There stand at the right of the D and face the bishop.

After the Gospel has been sung, accompany the SD to the throne. When the SD descends the steps, bow with him to the bishop and receive the *Lectionarium* from him. Return to the credence table on the Epistle side²⁹ and leave the *Lectionarium* there.

Mass continues as usual until the *Pax*.

Agnus Dei to the End

When you have said the *Agnus Dei* with the Ministers at

²⁸ Cf. diagram, p. 468.

²⁹ In the Seminary the MC goes behind the altar.

the altar, genuflect, go to the middle at the foot of the altar, and stand at the left of the SD. When the AP comes to the altar to receive the *Pax* from the C, genuflect with the SD and go with him to the throne. Stand in front of the place of the AP.

After the SD has received the *Pax* from the AP, return to the center of the sanctuary. Genuflect and accompany the SD to the choir. Then return with him to the center of the altar and stand on the floor while he gives the *Pax* to the D. Receive the *Pax* from the SD on the platform.

Mass proceeds as usual until after the last Postcommunion.

After closing the book, turn toward the altar and descend to the floor. Go to your usual place on the Epistle side and, when the D has sung *Ite, Missa est*, turn to face the bishop. When the bishop sings *Benedicat vos*, kneel on both knees to receive the Blessing.

During the Last Gospel get the birettas from the sedilia. Place the SD's biretta on the step and take your place on the Epistle side.

When the Ministers come down from the altar, genuflect and bow with them to the bishop. Give the C's and D's birettas to the D as usual. Then precede the SD to the sacristy.

6. THURIFER

If There Is an Asperges

Vest in the sacristy as usual.

Carrying the aspersory and sprinkler, lead the AA to the sanctuary. Genuflect at the altar with the AA and go to the credence table. When the bishop arrives, kneel and make the sign of the cross while receiving his blessing. Remain kneeling while the bishop is at the prie-dieu.

When the C goes to the altar from the sedilia, go to the Epistle side of the altar and stand at the right of the MC. Bow to the bishop and kneel on the bottom step. Hand the sprinkler to the MC. When the D and SD rise, rise with them and remain standing there until the C returns to the altar after sprinkling the choir. Sign yourself when the C sprinkles you and receive the sprinkler from the MC. Genuflect and go to the sacristy.

During the Prayers at the Foot of the Altar come to the sanctuary on the Gospel side, carrying the thurible and boat. Genuflect at the side of the altar, and then kneel facing the altar, a little in front of the AP's place at the throne.

If There Is No Asperges

Lead the AA to the sanctuary, carrying the thurible and boat. Genuflect and go to the credence table. Kneel and make the sign of the cross during the bishop's blessing. Remain kneeling while the bishop is at the prie-dieu and during the Prayers at the Foot of the Altar.

When the bishop returns to the throne, rise, genuflect at the center, and go to the right of the AP. Bow and ascend with him to the top step of the throne. Open the thurible and kneel. After the thurible has been filled and the incense blessed, turn toward the AP and go down to the floor. Bow, turn right, and go immediately to the Epistle corner of the altar steps, genuflecting as you pass the center.

Hand the thurible to the MC and remain on the floor in the usual place. After the incensing receive the thurible, genuflect, and go to the sacristy through the door on the Epistle side.

Gospel

While the bishop is reading from the Missal, come to the sanctuary on the Gospel side. Genuflect to the altar, bow to the bishop, and stand a little in front of the place of the AP, facing the altar.

At a signal from the bishop's MC, after the book-bearer and candle-bearer have left the throne, go up to the throne as before the Introit.

After descending from the throne, bow and stand facing the altar, in front of the place of the 1AD. When the D and SD come to the throne for the blessing just before the Gospel procession, take your place at the right of the MC and kneel on both knees when he gives the signal. Rise with the D and SD, turn toward the MC, and proceed to the place where the Gospel³⁰

³⁰ Cf. diagram, p. 468.

is to be sung. Stand at the left of the D, facing the bishop.

After the Gospel has been sung, hand the thurible to the D. Bow to the C before and after the incensing. Receive the thurible from the D and go to the center of the sanctuary. Genuflect, bow to the bishop, and go to the sacristy through the door on the Epistle side.

Offertory

After the Offertory prayer has been said, come to the sanctuary on the Gospel side as described above. When the C has completed the offering of the chalice, go at the right of the AP to have the thurible filled as before the Introit. Give the thurible to the MC at the Epistle corner of the altar steps and take the boat to the credence table. Return and stand in the usual place at the Epistle corner near the bottom step.

After the C has been incensed, accompany the D at his left to the center of the sanctuary, genuflect, and go to the throne. Allow the AP to step between you and the D. Bow before and after the AP incenses the bishop.

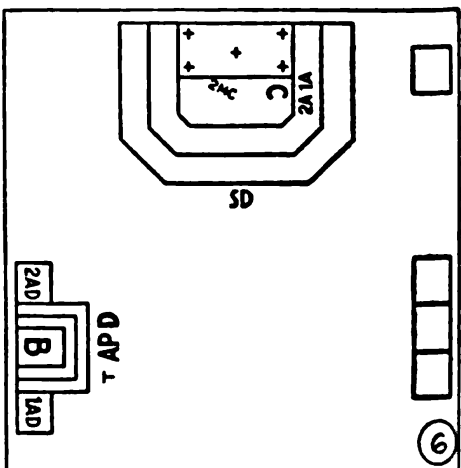
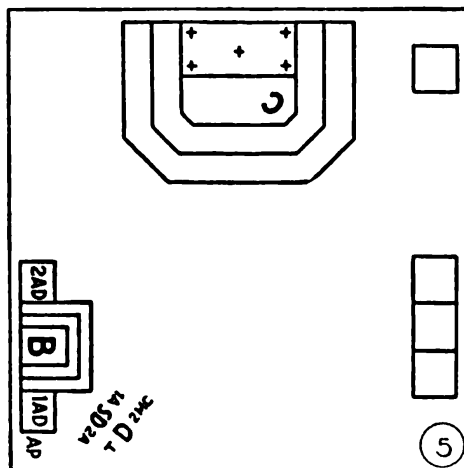
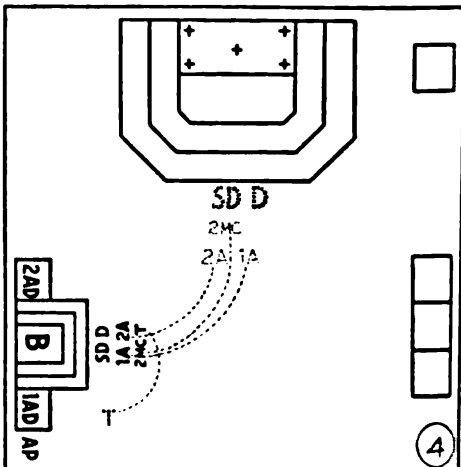
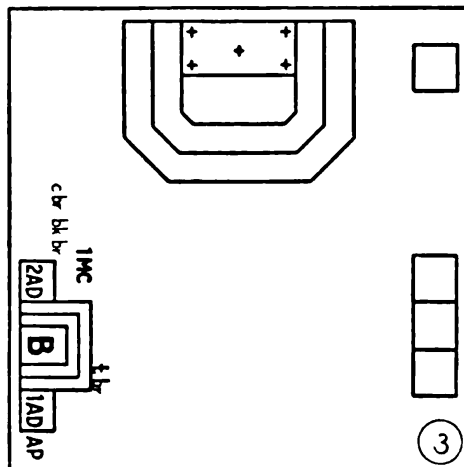
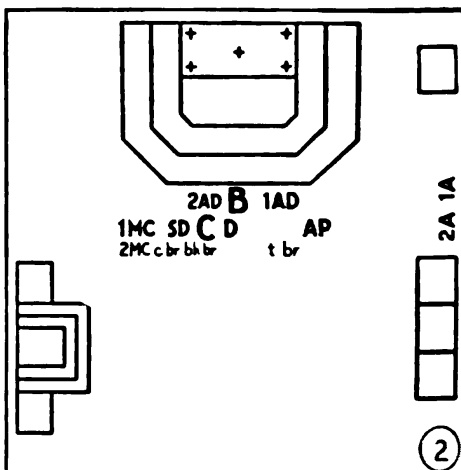
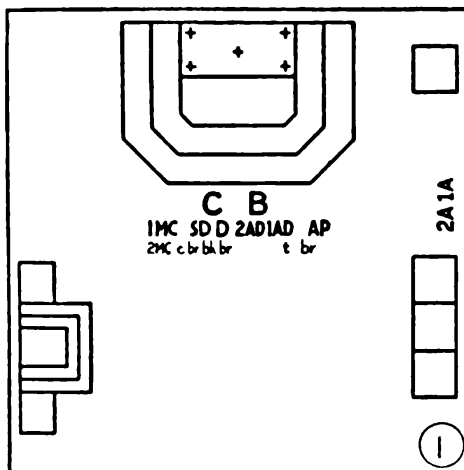
Wait until the AP returns to his place; then at the left of the D walk over to him. Bow before and after incensing him and then go with the D to the center in front of the throne to incense the 1AD and the 2AD respectively.

After they have been incensed, bow to the bishop and return to the center of the sanctuary. Genuflect and, remaining at the left of the D, accompany him to the metropolitan CB and then to the choir. Return to the center and genuflect with the D. The rest of the incensing is the same as at an ordinary Solemn Mass (p. 256). After the incensing is finished, go to the credence table and remain there until the *Hanc igitur*.

To the End of Mass

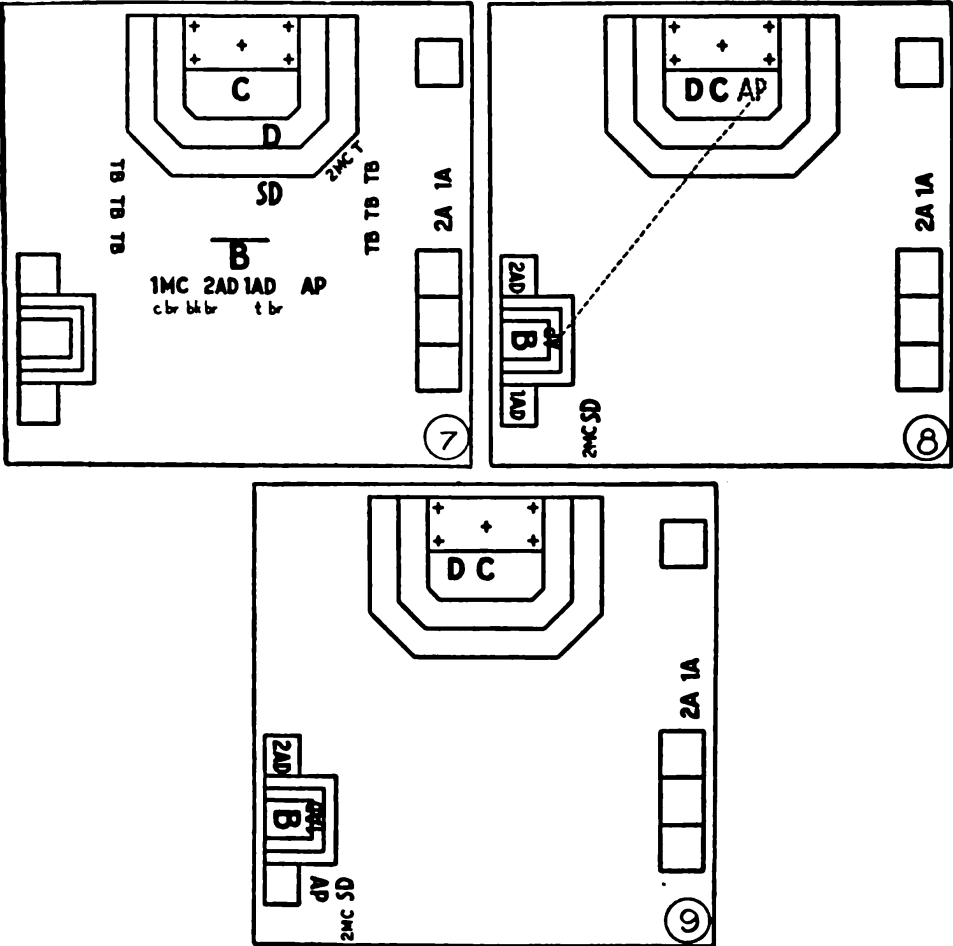
The ceremonies before and during the Consecration are ordinary.

After the elevation of the chalice, genuflect and go to the sacristy. Return to the sanctuary and remain next to the AA for the remainder of the Mass.



1. Prayers at Foot of Altar (before *Indulgentiam*)
3. Ordinary Position at throne
5. Singing of Gospel

2. Prayers at Foot of Altar (after *Indulgentiam*)
4. Procession to throne at Gospel
6. Incensing Bishop after Offertory



7. Before the Consecration
8. Bringing Pax to Bishop
9. Bishop giving Pax to his ministers; SD receiving Pax from AP

C. MINISTERS OF THE BISHOP

1. ASSISTANT PRIEST

Mass

Vest in surplice.

Precede the bishop in the procession. Genuflect with him at the center of the sanctuary and kneel at the right of the prie-dieu. Rise when the bishop does, genuflect, and go at his right to the throne. There take your place at the right of the 1AD.³¹

If there is an *Asperges*, the bishop will sprinkle you immediately after the C.

Precede the AD's to the altar for the Prayers at the Foot of the Altar. Genuflect with the bishop and stand at the right of the 1AD.³² At the *Oremus* genuflect and precede the bishop to the throne.

Standing at the left of the T, bow to the bishop and go up to the top step of the throne. Kneel and hand the incense spoon to the bishop with the usual kisses, saying *Benedicite, Pater Reverendissime*. Then return to the floor, bow to the bishop, and go to your place. Minister the incense in the same manner before the singing of the Gospel and after the offering of the chalice.

When the D comes to the throne after he has incensed the C after the Offertory, receive the thurible from him and incense the bishop with three double swings, bowing to him before and after. Return to your place and stand there while the D incenses you, bowing again before and after.

When the bishop goes to the prie-dieu after he has said the *Sanctus*, accompany him, genuflect behind him, and kneel at his right. After the Elevation, genuflect and return at his right to the throne.

After the *Agnus Dei*, go to the altar platform and genuflect at the right of the C; kiss the altar and receive the *Pax*. Genuflect, go to the throne, and give the *Pax* to the bishop, placing

³¹ If the location of the throne requires it, the AP may sit at the left of the 2AD (Stehle, p. 266).

³² If the AP is a canon, he remains at his place in the choir until the *Oremus* (cf. Stehle, p. 266).

your arms under his. Then return to your place and give the *Pax* to the SD.

In the recessional, precede the bishop as in the procession.

2. ASSISTANT DEACONS

Mass

Vest in surplice in the sacristy.

In the procession walk on either side of the bishop, the 1AD on the right, the 2AD on the left. Genuflect in the center of the sanctuary and kneel on either side of the bishop while he says a short prayer at the prie-dieu. Then rise with him, genuflect, and follow him to the throne. There the 1AD takes his place at the right of the bishop;³³ the 2AD, at the left.

If there is an *Asperges*, bow and make the sign of the cross when the bishop sprinkles you.

When the bishop goes to the center of the altar for the Prayers at the Foot of the Altar, walk a little behind him. At the altar genuflect with the bishop and stand a little in back of him toward the Epistle side. During the Prayers the 1AD says the prayers of the C while the 2AD makes the responses.

When the bishop has said the *Indulgentiam*, take your places on either side of him and make the responses for the *Deus, tu conversus*, etc.³⁴ Then genuflect with the bishop and return to the throne with him.

Recite the *Kyrie* alternately with the bishop and say the *Gloria* and Creed together with him.

Recite the *Sanctus* with the bishop and then follow slightly behind him to the prie-dieu in the center of the sanctuary. There genuflect with the bishop (p. 40, ft. 23) and kneel a little behind him on either side of the prie-dieu.³⁵ After the Elevation rise, genuflect with the bishop, and accompany him to the throne.

Recite the *Agnus Dei* with him. When the bishop has received the *Pax* from the AP,

1AD: receive the *Pax* from the bishop immediately after the AP has given it to him.

³³ The 1AD may perform some of the duties of the AP in the latter's absence (cf. p. 451).

³⁴ SRC 1583, 6; 3213, 8.

³⁵ Stehle, p. 269, ft. 1.

2AD: receive the *Pax* from the bishop after the 1AD.

At the Blessing, when the bishop sings *Benedicat vos*, bow and make the sign of the cross.

When the Mass is over, leave the throne with the bishop, genuflect on either side of him at the center, and go to the sacristy with him.

In General

Sit after the bishop sits and rise before he rises. Stand³⁶ while the bishop reads from the Missal. The 1AD turns the pages while the 2AD points out what is to be read.

Stand whenever the bishop blesses any person or object, when the Indulgence is published, and when Communion is distributed.

In the sanctuary wear your birettas only when seated.³⁷

3. METROPOLITAN CROSS-BEARER

Ceremonies

The episcopal cross is carried by an SD who wears a cassock and surplice when the archbishop wears a *cappa*.³⁸ He takes his place near the sedilia.³⁹

In the procession he walks directly in front of the archbishop, with the image of the cross turned toward him. If the archbishop is preceded by the clergy in vestments, or by canons whether vested or not, he carries the cross in front of them.⁴⁰

For the Blessing he comes to the center of the sanctuary and kneels facing the archbishop with the image of the cross turned toward him. After the Blessing he rises and returns to his place.

In the recessional he comes to the center of the sanctuary when the archbishop does and takes the same position as he had in the procession.

³⁶ Stehle, p. 267.

³⁷ *Ibid.*

³⁸ If the archbishop assists in *cappa*, the CB should be vested in a violet cassock (SRC 1145, 2).

³⁹ Most authors say that the metropolitan CB should be on the Gospel side, but because in the Seminary Chapel there is not enough room, he takes his place on the Epistle side.

⁴⁰ *Caer. Ep.*, I, ii, 4; I, xv, 8; II, viii, 27; III, x, 2.

4. BOOK- AND CANDLE-BEARERS

Ceremonies

The book-bearer carries the Missal or Canon and always walks at the right of the candle-bearer. Both are vested in surplice.

In the procession they walk behind the train-bearer. When the bishop genuflects, they kneel a little to the Gospel side and in back of the prie-dieu. When the bishop rises, they rise and follow the train-bearer to the throne. They stand at the side of the throne to the bishop's left during the *Asperges*.

For the Prayers at the Foot of the Altar they kneel at the center behind the D and SD.

From the beginning of the Canon until after the Consecration, they kneel at the center of the sanctuary behind the bishop and his assistants. Whenever they go up to the throne, they come to the center before the bishop, bow, and then ascend the steps. When the bishop has finished reading, they turn toward each other, go down to the floor, bow to the bishop, and return to their place at the bishop's left.

While they are holding the book before the bishop, they stand if he is standing and kneel if he is sitting.

They go to the throne at the following times:

1. At the Introit, immediately after the bishop has returned from the altar
2. For the Epistle, Gradual, and Gospel, when the SD has received the bishop's blessing after singing the Epistle
3. For the Offertory prayer, after the C has sung *Oremus*
4. For the *Communio*, while the C is saying it
5. For the Blessing, when the C has said the *Placeat tibi*.
(They do not genuflect or kneel during the Blessing.)

5. TRAIN-BEARER

Ceremonies

He vests in cassock and cloak.⁴¹

⁴¹ Train-bearers of Cardinals, archbishops (and, if there is no prohibition, of bishops) may wear purple cassocks (SRC 262; 1145, 2). If the bishop celebrates or assists in cope and miter, the train-bearer must vest in cassock and surplice (*Caer. Ep.*, I, xv, 1).

In the procession he walks behind the bishop, holding the train. When the bishop kneels at the prie-dieu, and during the Prayers at the Foot of the Altar, he extends the train on the floor and kneels behind the bishop and to the right.

When the bishop sits, he gives the train to the bishop's MC and takes his place at the right of the bishop, on the bottom step of the throne.

In General

He stands when the bishop stands, when he blesses any person or thing, when he sings or says any prayers from the Missal or from the Canon, when Holy Communion is being distributed, and when the C reads the announcement of Indulgences.

N.B. The *Caeremoniale Episcoporum*⁴² allows but one train-bearer.

II. WHEN THE BISHOP ASSISTS IN COPE

Changes

1. The bishop goes to the throne to vest before beginning the Prayers at the Foot of the Altar. There, while the Ministers wait at the sedilia, he puts on the amice, alb, cincture, pectoral cross, stole, and cope.

2. The bishop is incensed by the AP with three doubles before the Introit, after the Gospel, and during the Offertory.

3. The bishop, instead of the C, is incensed after the Gospel.

4. The bishop uses the miter and crozier.

5. His assistants, i.e., the AD's and AP, are vested in surplice⁴³ just as they are when the bishop assists without the cope.

III. WHEN THE BISHOP ASSISTS IN ROCHET AND MOZZETTA

Changes

1. In this case, the bishop ordinarily occupies the first place in the choir, unless he has a special Indult to occupy the throne.⁴⁴

⁴² *Caer. Ep.*, I, xv, 1.

⁴³ This is more common, although Callewaert, p. 208, says that some favor having the AD's vest in dalmatics to add solemnity to the ceremony.

⁴⁴ If he has an Indult to use the throne, he may not have the assistance of canons.

2. The C is incensed with only two double swings; the bishop is incensed only after the Offertory, and then with three double swings.⁴⁵

3. The bishop does not have assistants (canons), nor does he put in the incense or bless it. He does not bless the SD after the Epistle, nor the D before the Gospel. He does not kiss the book. He receives the *Pax* from the D, but does not give the Blessing at the end.⁴⁶

⁴⁵ SRC 2195, 2; 4195, 1.

⁴⁶ *Ibid.*

CHAPTER V

LOW MASS OF A BISHOP

I. PREPARATIONS FOR THE MASS

On the Altar

1. Two or four candles are lighted, according to the solemnity of the occasion.⁴⁷

2. The vestments of the bishop are on the *mensa* at the center — chasuble, stole, cincture, alb, amice — covered with a veil the color of the vestments.⁴⁸

3. The bishop's maniple is placed on the *mensa* at the Gospel side, except at a Requiem Mass. At a Requiem Mass the maniple is placed with the rest of the vestments.⁴⁹

4. The Missal is at the Epistle corner, open and marked. If the *Canon* is not used, altar cards are used as at an ordinary Low Mass.

On the Credence Table

Besides the things prepared for an ordinary Low Mass, the chalice with the paten, host, etc.,⁵⁰ a bell, a basin, ewer, and towel, and a small tray (salver) for the bishop's zucchetto are placed on the credence table.

In the Sanctuary

1. In the center of the sanctuary there is a prie-dieu, the

⁴⁷ *Caer. Ep.*, I, xxix, 4. However, six may sometimes be used, but never more than six (Moretti, II, p. 314; O'Connell, II, p. 179).

⁴⁸ *Caer. Ep.*, I, xxix, 1. At Low Mass the bishop does not use the crozier or miter (*Caer. Ep.*, I, xxix, 11; SRC 4035, 3). If the Blessed Sacrament is exposed, he vests in the sacristy.

⁴⁹ *Rit. Cel.*, I, 4.

⁵⁰ If the server is not a cleric, the chalice is prepared on the altar near the vestments (cf. SRC 4181, 7).

cushions of which are covered with a green cloth if the celebrant has the rank of a bishop or archbishop, but with a red cloth if he has the rank of Cardinal.⁵¹ If the vestments are black or violet, the prie-dieu is covered with a violet cloth.

2. On the prie-dieu there is a *Canon*, open at the preparatory prayers for Mass, and a *bugia* with a lighted candle.

In the Sacristy

1. Surplices for the servers
2. An aspersion containing holy water and a sprinkler.

II. INTRODUCTION

Servers

Generally the bishop will say a Low Mass in private. However, on the occasions when he does say Low Mass in a church, the ceremony should be performed with fitting solemnity.

The bishop may be served by one, two, or three servers; they *should* be at least clerics.⁵² However, if there are no clerics or men in higher Orders to serve the bishop, he *may* be assisted by a layman.

Because the bishop is generally served by two chaplains who are in Major Orders, the ceremonies which they perform will be described in the text following, and the other two forms will be treated at the end.

Ringling the Bell

According to the *Caeremoniale Episcoporum*,⁵³ the bell is rung only at the elevation of the Host and of the chalice during the Mass of a bishop. However, the Congregation of Sacred Rites permits it to be rung at the *Sanctus*;⁵⁴ moreover, there is a probable opinion that, where the custom exists, the bell may be rung before the Consecration.⁵⁵

⁵¹ *Caer. Ep.*, I, xii, 8.

⁵² *Caer. Ep.*, I, xxix, 2 and 5.

⁵³ *Caer. Ep.*, I, xxix, 6.

⁵⁴ SRC 4377.

⁵⁵ Cf. O'Connell, II, p. 183, ft. 38.

III. CEREMONIES

A. CHAPLAINS WHO ARE IN MAJOR ORDERS

Beginning

Vest in cassock and surplice.

Meet the bishop at the door of the church⁵⁶ and hand him the sprinkler with the usual kisses. Then kneel and sign yourself when he sprinkles you. Rise and receive the sprinkler with kisses.

Lead him to the prie-dieu in the center of the sanctuary and genuflect with him.

1C: Kneel at the right of the bishop and turn the pages of the *Canon*.

2C: Kneel at the left of the bishop, holding the *bugia*.

When the bishop finishes the preparatory prayers,

1C: Take the *Canon* and place it, open at the *Aufer a nobis*, before the tabernacle. Then go to the foot of the altar at the left of the bishop.

Receive the pectoral cross from the bishop and place it on the altar. Take his mozzetta (or mantelletta)⁵⁷ and give him his biretta with kisses. Then receive his ring with kisses. After he has washed his hands, receive his biretta and give him his ring, again observing the usual kisses. Take the biretta and mozzetta to the prie-dieu.

2C: Take the candle to the altar on the Epistle side and place it at the right of the Missal. Return with the ewer, basin, and towel and, kneeling, wash the bishop's hands.⁵⁸

Then rise, bow, and take the ewer, basin, and towel to the credence table. Return to the bishop's left.

1C: Go up to the platform and hand the bishop's vestments to the 2C; the 2C remains standing on the floor.

⁵⁶ When possible, the rector of the church receives the bishop (O'Connell, II, p. 181, ft. 24).

⁵⁷ Cf. *Glossary*. The mozzetta is put on the prie-dieu with the hood toward the altar; but the mantelletta is placed on the credence table or sedilia (O'Connell, II, p. 182).

⁵⁸ If the bishop is not the Ordinary, a Cardinal, or an archbishop, the 2C stands while he washes his hands.

2C: Hand the vestments to the bishop in their proper order, i.e., amice, alb, cincture, pectoral cross, stole, and chasuble.⁵⁹ Then, when the 1C descends and kneels on the right of the bishop, kneel at his left.

Make the responses to the bishop until the *Indulgentiam*. Then rise, take the maniple,⁶⁰ kiss it, and present it to the bishop to be kissed. Fasten the maniple on his arm. Then kneel and continue the Prayers at the Foot of the Altar.

Introit to the Offertory

When the Prayers at the Foot of the Altar have been completed, stand and raise the bishop's alb as he ascends the steps to the altar.

1C: Go up to the top step on the Epistle side and take the *bugia*. Point out the places in the Missal for the bishop. Remain there for the Introit, *Kyrie*, *Gloria*, Orations, Epistle, and Gradual.

Step aside when the 2C comes to move the book to the Gospel side. Descend the steps, genuflect at the center with the 2C, and go to the top step on the Gospel side.

2C: Go up to the left of the bishop and turn the pages of the Missal when necessary. Remain at the bishop's left until he goes to the center of the altar to say the *Munda cor meum*. Then take the Missal and transfer it to the Gospel side, genuflecting as you pass the center. Make the necessary responses and then stand at the bishop's right while he reads the Gospel.

When the bishop finishes the Gospel, say *Laus tibi, Christe*. Go to the center, remaining at the right of the bishop, for the Creed if there is one.

1C: When the Gospel has been read, set the *bugia* on the altar and raise the book for the bishop to kiss. Replace the Missal on the stand and move it to the center of the altar. Pick up the *bugia* and stand at the left of the bishop until the *Hanc igitur*.⁶¹

⁵⁹ Stehle, p. 6. As the 2C presents the amice, stole, pectoral cross, and maniple to be kissed by the bishop, he himself kisses the amice and stole on the side with the cross, the pectoral cross on the back, and the maniple on the side.

⁶⁰ Cf. *Caer. Ep.*, II, viii, 32; SRC 3575, 3.

⁶¹ The chaplain who holds the *bugia* does not genuflect with the bishop (Martinucci, III, p. 43).

Offertory to the Consecration

2C: Immediately after the *Laus tibi, Christe* or after the Creed, if there is one, go to the credence table and bring the chalice to the altar; then return to the credence table and bring wine, water, dish, and towel. Remove the burse from the chalice, take out the corporal, and set the burse against the gradine on the Gospel side. Spread the corporal on the *mensa* (p. 205). Then remove the veil from the chalice, fold it, and place it toward the back of the *mensa* on the Epistle side. Remove the pall and set it on the corporal.

Hand the paten to the bishop with kisses. Then wipe the chalice and pour the wine until the bishop gives a signal to stop. Say *Benedicite, Pater Reverendissime*, and wait for the bishop to bless the water before pouring a few drops into the chalice. Wipe the chalice and hand it to the bishop with kisses. After he has replaced the chalice on the corporal, cover it with the pall.

Move the *Canon* to the Epistle corner. Take the bishop's ring with kisses, set it down on the altar, and then wash the bishop's hands. After setting down the dish and towel, return the ring with kisses and move the *Canon* to the center of the altar.

1C: When the bishop has finished the *Orate, fratres*, point out the Secrets. Then set down the *bugia*, remove the Missal from the stand, and place it on the *mensa* at the Gospel corner. Take the *Canon* from in front of the tabernacle and place it on the stand. Then pick up the *bugia* and stand again at the left of the bishop. Turn the pages of the *Canon* when necessary.

2C: Remove the bishop's zucchetto and place it on the salver on the credence table after the bishop says the Secrets.

Both Chaplains: Bow at the *Sanctus*,⁶² step back a little for the *Memento*, and at the *Hanc igitur* kneel on either side of the bishop on the platform. The 1C places the *bugia* on the altar before kneeling. After the genuflection following the elevation

⁶² From the *Sanctus* until the bishop consumes the Precious Blood, there should be two TB's in the sanctuary carrying lighted torches. However, if there are none available, two large lighted candles on the credence table or on the bottom step at the Epistle and Gospel sides of the altar will suffice (*Caer. Ep.*, I, xxix, 7).

of the Host, the 2C removes the pall from the chalice. Both hold the bishop's chasuble at the elevations.

After the Second Elevation

1C: Stand, pick up the *bugia*, and remain at the bishop's left.

2C: Cover the chalice with the pall and remain on the bishop's right. Cover and uncover the chalice whenever necessary. After the *Pater noster* hand the bishop the paten with kisses, first wiping it with the purificator.⁶³

Both Chaplains: When the bishop consumes the Sacred Host and the Precious Blood, step back and make a profound bow.

If There Is Communion

2C: Cover the chalice after the bishop consumes the Precious Blood, put on the stole, and take out the ciborium with the usual genuflections. Go to the Epistle corner, kneel on the top step facing the 1C at the Gospel corner, and say the *Confiteor*. Remain bowed until the bishop begins the *Indulgentiam*. Then stand erect, make the sign of the cross, and go to the left of the bishop. Remain there during the distribution of Communion.

1C: When the ciborium is uncovered, place the *bugia* on the altar, genuflect, and go to the Gospel corner. Kneel and bow while the 2C says the *Confiteor*; remain bowed until the *Indulgentiam*. Then take the paten and hold it as usual during the distribution of Communion.

2C: When the bishop returns after distributing Communion, place the ciborium in the tabernacle with the usual genuflections. Take the wine and water and minister the ablutions. After the second ablation place the purificator, unfolded to its full length, across the bishop's fingers.

Take the bishop's zucchetto from the 1C and go to the Gospel side; there place the zucchetto on the bishop's head. Remove the *Canon* from the stand and lay it open in front of the tabernacle. Put the Missal back on the stand and bring it to the Epistle corner, marked for the *Communio*.

⁶³ There is no *Pax* ceremony unless prelates of equal or greater rank than the bishop are present. Then the *pax-brede* is used (Martinucci, III, p. 46).

1C: During the first ablution, go to the credence table, take the bishop's zucchetto, and bring it to the 2C at the Epistle side. Remain at the Epistle side and wash the bishop's hands. Then take the cruets, dish, and towel to the credence table. Return to the altar, get the *bugia* from the Gospel side, and stand on the top step at the right of the bishop on the Epistle side.

2C: After changing the book, return to the left of the bishop, purify the chalice, and build it up. Then bring the chalice to the credence table. Return to the left of the bishop for the Postcommunions.

Go with the bishop to the center and kneel a little to the left of the center on the platform for the Blessing. Bring the *Canon* to the Gospel corner and hold it while the bishop says the Last Gospel.

1C: When the bishop finishes the Postcommunions, close the book. Come to the center and kneel on the platform, a little to the right, for the Blessing. Then stand at the right of the bishop while he says the Last Gospel.

Both Chaplains: Descend with the bishop to the foot of the altar and kneel with him on the first step for the Leonine Prayers.

Assist the bishop in divesting. Take the *Canon* and the *bugia* and, while the bishop reads the prayers of thanksgiving, kneel in the positions which you had before the Mass. Then accompany the bishop to the sacristy.

B. CHAPLAINS WHO ARE CLERICS

Changes

If the chaplains of the bishop are only clerics, they perform the ceremonies given above, with these exceptions:

1. They do not wipe the chalice before the Offertory, nor do they pour the wine and water into it.
2. They do not touch the chalice after the Consecration, nor cover or uncover it.
3. They do not purify the chalice after the Ablutions, but only build it up after it has been purified.⁶⁴

⁶⁴ SRC 4181, 4.

C. CHAPLAINS WHO ARE LAYMEN

Changes

If the chaplains of the bishop are not clerics, they serve the bishop much as they would a simple priest at a Low Mass.⁶⁵ They may assist at the Missal, i.e., point out the place and turn the pages, and they may carry the *bugia*.

The bishop brings the chalice to the altar before the Mass and carries it to the sacristy after Mass.⁶⁶

⁶⁵ However, they may assist in vesting the bishop and hand the maniple to him after the *Indulgentiam*. They wash his hands before the *Communio* and assist in divesting him.

⁶⁶ Cf. SRC 4181, 7.

CHAPTER VI

THE STATIONS OF THE CROSS

Erection of the Stations

For the proper performance of this exercise and the gaining of the Indulgences, the Stations must be properly erected. A Decree of the Sacred Penitentiary, March 12, 1938,⁶⁷ abrogated all existing conditions, and stated that for a valid erection, it is sufficient that the priest erecting the Stations have the proper faculty.⁶⁸ Furthermore, all Stations, invalidly erected previously, are now rendered valid.

The fourteen crosses to be used *must* be of wood under the pain of nullity,⁶⁹ and they *must* be blessed. Sculptures or pictures, although not necessary, *may* be used and *may* be blessed.⁷⁰

In attaching the crosses, some distance should be left between one Station and another.⁷¹ They need not begin on the Epistle side, although they should proceed continuously from the first Station to the last.

Indulgences

The Indulgences, both plenary and partial, annexed to the Way of the Cross, are plentiful.⁷² A plenary Indulgence is obtained each time the entire Way of the Cross is made in a place where the Stations have been validly erected. Another plenary Indulgence is obtained if Communion is received the same day.

If the Way of the Cross has been made ten times in one

⁶⁷ Cf. Wuest-Mullaney, n. 847.

⁶⁸ AAS xxx, p. 111. For the requirements for the necessary faculty, cf. AAS xxv, p. 70.

⁶⁹ Wuest-Mullaney, n. 845; Wapelhorst, p. 595.

⁷⁰ Wapelhorst, p. 595.

⁷¹ Wuest-Mullaney, n. 845.

⁷² *Preces et Pia Opera*, n. 164.

month, and Holy Communion has been received, another plenary Indulgence is gained.

If the Way of the Cross has not been completed owing to some reasonable cause, a partial Indulgence of ten years is gained for each Station that has been made.

Conditions for Indulgences

Only three conditions are required to gain these Indulgences.

Firstly, there should be meditation, according to one's ability, on the Passion of our Lord. It is not necessary to make a special reflection on each particular Station. A general consideration of the sufferings of Jesus suffices, as may be evident from the fact that crosses alone, without any representation, can constitute the Way of the Cross. No vocal prayers are necessary, although they may be used.

Secondly, there should be a movement from one Station to another, in so far as is possible. In the public Way of the Cross, it is sufficient if the priest and his assistants alone go from Station to Station. It is advisable, however, that those in attendance rise and genuflect with the priest at each Station.⁷³

Thirdly, the fourteen Stations should be made continuously, without any notable interruption. Attendance at Mass, Confession, or Communion would not be a notable interruption.

Preparations for the Service

When the Stations are held in public, custom permits two, four, or, in some places, six candles to be lighted. The Stations do not affect the color of the tabernacle veil. The color of the day may be retained. However, if Benediction of the Blessed Sacrament is to follow immediately, a white veil should be used.

The C wears a surplice and a purple stole.⁷⁴ The AA and the CB wear cassock and surplice. A MC may assist the priest although this is not the custom in most places.⁷⁵

⁷³ Wuest-Mullaney, n. 848.

⁷⁴ *Eccl. Review*, July, 1917, p. 85. Cf. also *Ephem. Liturg.* VII, p. 21 sqq.

⁷⁵ The MC will genuflect and kneel when the C does.

Entrance

The C bows to the cross in the sacristy and follows the AA and the CB to the altar. The AA carry candles, and the CB carries a processional cross. The C genuflects on the floor and kneels on the lowest step. The CB and AA do not genuflect,⁷⁶ but remain standing while the C recites the preparatory prayer, if the formula being used requires it.

Procession

After the C rises and genuflects, all proceed to the first Station. The C stands directly in front of the Station. The MC, if present, stands at the right of the C. The CB stands between the AA. All form a straight line.

The C genuflects to the cross of each Station, saying the versicle, "We adore Thee, O Christ, and we bless Thee," to which his assistants and the people answer, "Because by Thy Holy Cross Thou hast redeemed the world."⁷⁷ He then reads the number and title of the Station. The C stands while he reads the consideration at each Station. If a prayer follows, he kneels, but the AA and the CB stand. In any case, he will kneel for the Our Father, Hail Mary, and Glory be to the Father, which follow the meditation. It is the custom for the priest to recite the ejaculation, "Lord, Jesus, crucified!" The people respond, "Have mercy on us."

In some places the prayer for the dead, "May the souls of the faithful departed, etc.," is substituted for or added to this ejaculation.

After each Station there should be some movement on the part of the C and his assistants.

After the seventh Station, the CB and AA, who have been at the right of the MC and C (if the Stations begin at the Epistle side), all turn left and cross over to the Gospel side, without genuflecting or bowing at the center. The C and MC then turn

⁷⁶ Fortescue, p. 25.

⁷⁷ It must be remembered that these and the following prayers are not necessary to gain the Indulgence. However, there is an Indulgence of three years attached to this particular prayer (*Preces et Pia Opera*, n. 161).

left, genuflect in the center, and stand at the left of the AA and CB. The MC is at the right of the C.

Stabat Mater

Between the Stations the hymn *Stabat Mater* is usually sung.⁷⁸ Since the stanzas, which consist of six lines each, should not be broken up, one arrangement is to sing the first stanza after the preparatory prayer and one stanza after each of the even numbered Stations;⁷⁹ the last stanza, or the last three stanzas, should be sung after the fourteenth Station.

The End

After the fourteenth Station the AA and CB go up into the sanctuary and move off to the right to allow the C and MC to return to the sanctuary. If there are concluding prayers,⁸⁰ the C kneels and recites these at the foot of the altar.

After the concluding prayer the C rises,⁸¹ genuflects, and follows the CB and the AA into the sacristy.

⁷⁸ To the singing of this hymn is attached an Indulgence of seven years, and a plenary Indulgence once a month, under the usual conditions, if it is sung daily (*Preces et Pia Opera*, n. 344).

⁷⁹ This is the custom in many places.

⁸⁰ No concluding prayers are necessary for the gaining of the Indulgences. Cf. Fortescue, p. 268.

⁸¹ Since the custom of blessing the people with the processional cross, which prevails in Rome, has no precedent in this country, it is better not to follow it.

SECTION IX

THE LITURGICAL YEAR

SECTION IX

THE LITURGICAL YEAR

The Liturgical Year is divided into the Christmas cycle and the Easter cycle.

CHAPTER I

THE CHRISTMAS CYCLE

The first cycle of the Liturgical Year extends from the first Sunday of Advent to Septuagesima Sunday. This period has three divisions: Advent, Christmastide, and the Time after Epiphany.

I. ADVENT

Spirit of the Season

As a sign of the penitential spirit of this season, violet vestments are worn on Sundays and at ferial Masses, no flowers adorn the altar, and the organ is used only when necessary.

Gaudete Sunday

On this Sunday, which marks approximately the halfway mark in Advent, the Church permits the use of rose-colored vestments. If none are available, purple must be used. Flowers may be used, and the organ may be played.

On Monday, Tuesday, and Thursday after *Gaudete* Sunday, when the Mass of the Sunday is repeated, the vestments are violet, but the dalmatic and tunic are worn. The organ may be played, and flowers may be used.

Folded Chasubles

On Sundays and ferial days of Advent when the ferial Mass is said, folded chasubles are worn instead of the dalmatic and tunic (p. 206). However, the dalmatic and tunic are allowed on *Gaudete* Sunday, on the Monday, Tuesday, and Thursday after *Gaudete* Sunday when the Mass of the Sunday is repeated, and on the vigil of Christmas.

The subdeacon removes his folded chasuble before singing the Epistle and puts it on again immediately after receiving the celebrant's blessing (p. 207). The deacon removes his folded chasuble before singing the Gospel and puts on a broad stole¹ over his deacon stole. He removes the broad stole and puts on the folded chasuble after he has transferred the Missal after the Ablutions.

If no folded chasubles are available, the deacon and subdeacon wear the other vestments, but no chasuble, dalmatic, or tunic.²

"O" Antiphons

The "O" Antiphons are special antiphons for the *Magnificat* sung from December 17 to 23 inclusive. They are always doubled and are sung while the choir is standing.

If a festal Office supplements the ferial Office, the "O" Antiphon is used as the antiphon of the commemoration of the feria.

II. CHRISTMASTIDE

A. VIGIL OF CHRISTMAS

In anticipation of Christmas, the Church permits flowers on the altar on the vigil of Christmas. The dalmatic and tunic are used in place of folded chasubles, but the color of the vestments remains purple.

B. CHRISTMAS

Three Masses

Every priest may celebrate three Masses on Christmas. There are three different Masses given in the Missal. If a priest does not say all three Masses, he should use the Mass or Masses approximating the time of celebration.³ For instructions con-

¹ SRC 3006, 7.

² *Rub. Gen.*, XIX, 7.

³ SRC 3354.

cerning the purification of the chalice, etc., at these Masses, cf. p. 121.

Midnight Mass⁴

Canon Law permits the celebration of a conventual or parochial Mass at midnight on Christmas Eve. Only one Mass is allowed to be said, and the Ordinary may forbid even that one. Holy Communion may be distributed at this Mass unless the Ordinary forbids it. An Apostolic Indult is required to say a *private* Mass at this hour.

In convents and religious houses where the Blessed Sacrament is reserved permanently, one priest may say all three Masses. Holy Communion may be distributed, and all present fulfill their obligation to hear Mass.

Creed

At every High and Solemn Mass on Christmas, at the words *Et incarnatus est* of the Creed, *everyone* kneels.⁵ The Ministers remain standing at the altar when they have finished the Creed; they kneel in the center at the edge of the platform and bow during the *Et incarnatus est*.

When the third Mass is celebrated as a Solemn Mass, the celebrant does not genuflect while he reads the first Gospel (which is the beginning of the Gospel of St. John), since he will genuflect later while it is sung.⁶

Preface and Communicantes

Christmas has a proper Preface. It is used also on all days during the octave, even on feast days, except when the commemoration of Christmas, or of the Sunday within its octave is omitted, or when the Mass which is celebrated, or a commemoration made prior to the Commemoration of the Nativity, demands another Preface of a Divine Person or Divine Mystery.

Christmas has a proper *Communicantes* also. It is said throughout the octave. The phrase *noctem sacratissimam celebrantes, qua* is said only at the Midnight Mass. In the other two Masses

⁴ CJC 821.

⁵ The same ceremony is observed on the Feast of the Annunciation, March 25.

⁶ Cf. p. 190, ft. 43.

and throughout the octave, the expression *diem sacratissimum celebrantes, quo* is used.

C. FEAST OF THE HOLY INNOCENTS

The vestments are purple, unless the feast falls on a Sunday, in which case the vestments are red.⁷ The dalmatic and tunic are worn; flowers may be used. On the octave day, red vestments are always worn. The *Gloria*, *Alleluia*, and *Ite, Missa est* are said.

D. EPIPHANY

Gospel

At the words *et procidentes adoraverunt eum* all genuflect. At a Solemn Mass the celebrant genuflects when the deacon sings the phrase, not, however, when he himself reads it (p. 190).

Table of Movable Feasts

On Epiphany the dates of the movable feasts of the ecclesiastical year are announced.⁸ After the incensing of the celebrant following the Gospel a deacon or cleric, vested in surplice and a white cope, chants the table of dates from the pulpit, or from a lectern on the Gospel side.⁹

Preface and Communicantes

The Preface and *Communicantes* proper to Epiphany are used also throughout the octave.

Octave of the Epiphany

Although Funeral Masses are permitted during the octave of this feast, no private votive Masses or Requiems are allowed.

⁷ "Rubeo colore utitur . . . In Festis Martyrum, excepto Festo Innocentium, quando non venerit in Dominica; si autem in Dominica venerit, utitur rubeo, in ejus vero die Octava semper utitur rubeo, quocumque die occurrat" (*Rub. Gen.*, XVIII, 3).

⁸ This table of movable feasts should be sung in cathedral and collegiate churches, but it may be omitted in other churches. Moretti, III, p. 16: *Laudabiliter ubique*.

⁹ *Caer. Ep.*, II, xv, 3.

A wedding may be solemnized, since it is outside the forbidden season. However, the Mass of the particular day of the octave is said; the Nuptial Mass is commemorated under one conclusion.

III. TIME AFTER EPIPHANY

A. CANDLEMAS DAY

Ceremonies

The blessing and the distribution of the candles takes place before the procession with lighted candles. Only the Ordinary of the diocese may bless the candles without also saying the Mass.¹⁰ Purple vestments are used for the blessing of the candles and the procession, and white for the Mass, if it is not transferred.

Transference of the Feast

The blessing of the candles and the procession are never transferred,¹¹ but the Mass of the Purification is transferred to February 3 if February 2 falls on Septuagesima Sunday, Sexagesima Sunday, or on a feast of the first class. In this case, on Sunday the *Asperges* precedes the blessing of the candles, and the vestments for the *Asperges*, the blessing of candles, and the Mass are purple.

Purification Celebrated With High or Low Mass

1. PREPARATIONS

- a) In the sacristy: amice, alb, cincture, purple stole, and cope; three surplices for the AA and T; thurible, boat, lighted charcoal; a processional cross; altar cards; flowers; a white cover for the Missal-stand and a white tabernacle veil.
- b) In the sanctuary:
 - 1) At the altar: a purple antependium over a white one, and a purple tabernacle veil; a Missal-stand, with a purple cover, and the Missal; no flowers. Six candles are lighted. On the floor at the Epistle side of the altar is a table covered with a white cloth. The candles

¹⁰ SRC 2976, 8.

¹¹ *Miss. Rom.*; SRC 3321.

to be blessed are placed on this table.¹² On the bottom step at the foot of the altar is a manual containing the antiphons to be read during the procession (if there is no choir).

- 2) On the credence table: the cruets, the *Lavabo* dish and towel; the aspersory and sprinkler; the chalice, ready for Mass,¹³ covered with a purple cloth; bread for washing the C's hands after distributing the candles; and a paten for Communion.
- 3) At the sedilia: a white chasuble, stole, and maniple, covered with a purple cloth.¹⁴

2. BLESSING OF CANDLES

Vested in purple stole and cope, the C goes to the sanctuary between the AA. The T, holding the thurible in his left hand and the boat in his right, precedes them. The T goes to the center of the sanctuary, genuflects behind the C and AA, and goes to the credence table.

After genuflecting at the foot of the altar,¹⁵ the C and AA go up to the platform. The C kisses the altar; then all go to the Epistle side. If the C sings the orations, he uses the ferial tone. The 1A holds the edge of the C's cope whenever the C makes the sign of the cross over the candles. During each blessing the C places his left hand flat on the altar.

When the C begins the fifth oration, the 1A goes to the credence table and gets the aspersory and sprinkler. The T accompanies him back to the Epistle side. When the oration is finished, the T ascends the steps. Assisted by the 2A, the C fills the thurible and blesses the incense; then the T comes down.

The 1A goes up and hands the C the sprinkler; the 2A returns to the left of the C. The 1A holds the edge of the cope while the C, saying the *Asperges* without the Psalm *Miserere*, sprinkles the candles three times, center, left, and right. The 1A receives

¹² The *Mem. Rit.* prescribes a cloth with which to cover the candles; the *Caer. Ep.* does not.

¹³ If the priest is going to vest for Mass in the sacristy, the chalice is not put on the credence table.

¹⁴ If the priest is to vest for Mass in the sacristy, they will be set up in the sacristy.

¹⁵ The 1A places the biretta on the altar step and leaves it there.

the sprinkler, descends, goes to the credence table, and places the aspersory and sprinkler on the table.

The T goes up and hands the C the thurible. The C incenses the candles just as he sprinkled them and hands the thurible back to the T. The T goes down to the floor, genuflects, and goes to the sacristy.

On his way back to the platform, the 1A takes the C's candle from the table and brings it with him to the platform.

If the C gives a sermon after blessing the candles, both AA go to the credence table and remain there during the sermon. After the sermon the 1A brings the C's candle to the platform.

3. DISTRIBUTION OF CANDLES

The C receives the candle from another priest, if there is one present in the sanctuary. The latter, wearing a surplice but no stole,¹⁶ genuflects at the foot of the altar, ascends the steps, and takes the C's candle from the 1A. He kisses it and hands it to the C who also kisses it. The C gives it to the 2A, and the 2A places it on the altar at the right.

If there is no other priest present, the 1A places one of the newly blessed candles on the *mensa* near the tabernacle. The C, facing the altar, takes the candle, kisses it, and places it on the *mensa* a little to the Epistle side.

If there is a choir, the C goes to distribute the candles immediately.¹⁷ If there is no choir, he goes to the Epistle side, reads the antiphon *Lumen ad revelationem* and the Canticle *Nunc dimittis*, and then distributes the candles.

During the distribution¹⁸ the 2A gives the candles to the 1A who gives them to the C as needed. After distributing the candles, the C washes his hands at the Epistle side, standing on the floor and facing the back wall.

The AA, after washing the C's hands and replacing the dish and pitcher on the credence table, take their place on either side of the C at the Missal.

¹⁶ SRC 2148, 5.

¹⁷ The choir will chant the antiphon and Canticle and the second antiphon and Psalm.

¹⁸ If another priest helps distribute candles, he wears a surplice and purple stole. The T assists him.

The C ascends the steps, reads the *Exsurge*, and then says *Oremus*. If it is a weekday after Septuagesima Sunday, he adds *Flectamus genua*, and the AA answer *Levate*. The C then reads the oration.

4. PROCESSION

While the C is washing his hands, the T comes from the sacristy with the processional cross and stands near the credence table.

After the C has finished the oration, the 1A takes the C's candle from the altar, lights it, and presents it to the C. The AA then light their own candles. The T comes to the center of the sanctuary and stands facing the altar.

The C turns toward the people and says *Procedamus in pace*. The AA answer *In nomine Christi. Amen*.¹⁹ They descend to the foot of the altar and genuflect. The 1A hands the C his biretta and the manual containing the antiphons and responsory for the procession.

They turn, and the procession begins. The T leads it. To make the procession a little longer, servers, holding lighted candles in their outer hands, may follow behind the T.

The responsory *Obtulerunt* is said on re-entering the church, if the procession has gone outside; otherwise, the responsory is said on re-entering the sanctuary.

5. THE MASS

When the procession is finished, the C goes to the sedilia, takes off the purple vestments, and puts on the white ones for Mass (unless the blessing and procession are being held on Septuagesima Sunday, p. 501). While the C is vesting, the T places the altar cards and flowers on the altar. He changes the Missal-stand cover and tabernacle veil, and removes the purple antependium, exposing the white one (cf. p. 495).

During the Gospel and from the Canon until after the Communion, the AA may hold lighted candles, if the Mass is of the feast.

¹⁹ If there is a choir, the C sings *Procedamus in pace*, and the choir sings the response. The choir may also sing the antiphons and responsory. The manual then need not be used.

Changes for Solemn Ceremony

The D and SD wear folded chasubles. The D takes the part of the 1A; the SD, the part of the 2A.

The D, however, never leaves the side of the C. The MC uncovers the candles if they are covered, brings the sprinkler to the D, hands him the thurible, and gives the D the C's candle. The D either hands the candle to the priest who is going to give it to the C, or, if there is none, places it on the altar. During the distribution of the candles the MC hands the D the candles.

While the C is washing his hands, the MC takes the C's, D's, and SD's candles from the altar. After the thurible has been filled at the Epistle corner after the last oration, the MC hands the D the C's lighted candle. The D gives it to the C with kisses and receives his own candle from the MC. The SD gets the processional cross from its place near the credence table and goes to the center.

When all are lined up for the procession the D turns toward the people and sings *Procedamus in pace*. The C and D then go to the center and descend the steps. They receive their birettas, genuflect, and face the people.

The T, carrying the thurible, leads the procession. He is followed by the SD carrying the processional cross between the AA. The clergy follow in order of rank. The last in line is the C with the D at his left. All carry lighted candles in their outer hands.

During the Mass the C holds a lighted candle while the D sings the Gospel, but lays it aside before kissing the book. The clergy hold candles during the singing of the Gospel, and from the Canon until after the Communion.

B. FEAST OF ST. BLASE

Blessing of Throats

Although the blessing of throats is associated primarily with the Feast of St. Blase, this blessing may be given at any time or place.²⁰ The candles used in the ceremony are blessed with a special prayer, which is found in the Roman Ritual; the formula for blessing throats is also found there.

²⁰ Wuest-Mullaney, n. 666.

If the blessing is given after Mass, the stole used at Mass may be used for the blessing, regardless of color. If the blessing is given at any other time, a red stole must be worn. The candles should be crossed, and held under the chin and close to the throat of the one receiving the blessing. They need not be lighted.²¹

²¹ SRC, Jan. 16, 1936.

CHAPTER II

THE EASTER CYCLE

I. LENT

A. INTRODUCTION TO LENT

The spirit of Lent envelops us gradually through Septuagesima, Sexagesima, and Quinquagesima Sundays. The Tract is substituted for the *Alleluia* verses. The *Gloria* is not said at Mass except on feasts, and the *Benedicamus Domino* replaces the *Ite, Missa est* (p. 159). Although the vestments are violet, the D and SD wear the dalmatic and tunic. The organ may be played and flowers are not forbidden. On all Sundays from Septuagesima until the first Sunday after Easter, the Oration prescribed by the Ordinary is omitted unless it be *pro re gravi*.

Lent opens formally with the First Vespers of Ash Wednesday. Ashes are blessed, and the faithful are marked with them. Folded chasubles are worn by the D and SD in all Masses of the season until the Mass of Holy Saturday, except on *Laetare* Sunday and Holy Thursday. The organ is not played, and the altar is not adorned with flowers when the folded chasubles are used.

From Ash Wednesday to the Wednesday of Holy Week, the *Oratio super populum* is added after the Postcommunion in ferial Masses. The Solemn Nuptial Blessing is forbidden from Ash Wednesday until Easter Sunday inclusive (p. 434). On all feasts occurring from Ash Wednesday until Palm Sunday, a commemoration of the ferial day must be made at Mass, and the Last Gospel is that of the feria.

Passiontide begins with the First Vespers of the second last Sunday of Lent. During this season all statues, pictures, and crucifixes are veiled in purple; the Stations, however, are not

covered. The crucifixes remain covered until after the unveiling by the celebrant on Good Friday; the statues are uncovered at the *Gloria* of the Mass on Holy Saturday. In Masses of the season, the Psalm *Judica me*, and the *Gloria Patri* at the Introit, at the *Lavabo*, and at the *Asperges* are omitted until Holy Saturday inclusive (pp. 149 ff.).

The ceremonies of Palm Sunday and Holy Week are time honored, and differ from all ceremonies of the rest of the year.²²

B. ASH WEDNESDAY

1. INTRODUCTION

On Ash Wednesday all votive Masses and Requiem Masses (except the Funeral Mass) are prohibited. In parish churches with only one priest, the Funeral Mass also is prohibited.²³

Ashes, made from the branches of palms, olive, or other trees, which were blessed the year before, are blessed before Mass. They are to be in the form of dust, not dampened so as to form a paste.²⁴ They are placed on the altar, to the right of the Missal, and are covered with a purple cloth.

To enable all to receive ashes, there may be a private blessing earlier in the morning. For the private blessing the priest is vested in surplice and purple stole. He recites only the four orations of the blessing and sprinkles the ashes with holy water, but he does not incense them.²⁵ More ashes must be blessed before the Solemn Mass, if there is to be one.²⁶

A priest vested in surplice and purple stole may distribute ashes to the faithful at any hour of the day. Ashes may be distributed also by a priest vested for Mass, provided that the distribution immediately precedes or follows the private Mass.

²² Because of the length and uniqueness of these ceremonies, they are treated in detail in a separate booklet. See Author's Preface.

²³ SRC 4076, 2.

²⁴ SRC 130, 3.

²⁵ Cf. Callewaert, p. 256.

²⁶ Cf. Wuest-Mullaney, n. 557.

However, at a private Mass a priest may not give ashes to himself.²⁷

Ashes may not be blessed at an altar at which the Blessed Sacrament is exposed.²⁸

If asked, the Ordinary may give permission to distribute the ashes on the first Sunday of Lent also, so that everyone may have an opportunity to receive them.²⁹

In distributing ashes, the priest takes the ashes between his thumb and forefinger and places them, in the form of a cross, on the forehead³⁰ of lay people, and on the tonsure of clerics, saying to each *Memento homo, quia pulvis es, et in pulverem reverteris*.

2. THE CELEBRANT

Blessing of the Ashes

Vest in amice, alb, cincture, stole, and cope.³¹ Go to the altar between the D and SD. Genuflect on the floor, ascend to the altar, kiss it, and turn to the book on the Epistle side.

Read the *Exaudi nos* while the choir sings it; bow at the *Gloria Patri*. When the choir finishes, sing *Dominus vobiscum* facing the altar, and then sing the four orations, making the usual bows but keeping your hands joined throughout.³² Place your left hand on the altar while you make the sign of the cross over the ashes.

After the fourth oration put incense in the thurible as usual. Then take the sprinkler and bless the ashes (p. 502), center, left, and right, saying, meanwhile, the antiphon *Asperges me* (without the Psalm). Incense the ashes with single swings, center, left, and right, saying nothing.

²⁷ SRC 2704, 5.

²⁸ SRC 2621, 9.

²⁹ SRC 4373; 4387, 1.

³⁰ If it is the custom, ashes may be placed on the hair, but not on the covering of the head (Callewaert, p. 256).

³¹ The C need not wear the cope; he may bless the ashes vested in alb, cincture, and stole, without the chasuble.

³² *Miss. Rom.*, cf. Van der Stappen, II, p. 359.

Distribution of Ashes

Pick up the ashes³³ and follow the D to the center of the altar. Turn right, face the people, and receive ashes from the senior clergyman, making a profound head bow (but not kneeling).³⁴

Then impose ashes on him, on the D and SD, and all men in Sacred Orders kneeling at the edge of the altar platform. Then go to the edge of the sanctuary and give ashes to the others.

After the distribution come back to the foot of the altar, genuflect on the bottom step,³⁵ and move to the Epistle side, remaining on the floor. There, with the D and SD on either side of you, face the rear wall and wash your hands.

Ascend to the book, sing the last oration, and go *per breviorē* to the sedilia without bowing to the cross (p. 204). There take off the cope and put on the maniple and chasuble for Mass.

Mass

Do not genuflect when you read the verse *Adjuva nos* in the Tract,³⁶ but after reading the Gospel come to the center and stand there until the choir begins the *Adjuva nos* (p. 190). Then turn right, move down one step, and kneel on the edge of the platform while the choir finishes the Tract.³⁷ Ascend to the altar and put incense into the thurible. The Gospel movement proceeds as usual.

Sing the Preface and *Pater noster* in the ferial tone. Sing *Oremus* after the last Postcommunion, but wait until the D sings *Humiliate capita vestra Deo* before singing the *Oratio super Populum*.

³³ Authors agree that the D should hold the dish containing the ashes. In practice, since this is very inconvenient, the C himself holds the ashes.

³⁴ If there is no other priest, place the ashes on your own head, facing the altar and standing. The rubric in the Missal says you should kneel; however, this rubric has been changed by SRC Nov. 1, 1931. It is not permissible for the D or SD to put ashes on the C's head. (Cf. SRC Nov. 1, 1931.)

³⁵ Cf. Van der Stappen, II, p. 361.

³⁶ Van der Stappen, II, p. 361; De Carpo-Moretti, p. 477, Fortescue, p. 288; LaVavasseeur-Haegy, II, p. 735.

³⁷ De Carpo-Moretti, p. 477; Fortescue, p. 288; Le Vavasseeur-Haegy, II, p. 735.

3. THE DEACON

Blessing of the Ashes

Vest in amice, alb, cincture, purple stole, and folded chasuble.³⁸ Go to the altar as usual, genuflect, and ascend the altar steps at the right of the C. After the C kisses the altar, lead him to the Missal at the Epistle side, remaining on the platform.

There, standing at the C's right, remove the purple cloth from the ashes and give it to the 1A. Point out the orations for the C. Hold the edge of the cope whenever the C makes the sign of the cross over the ashes; at all other times keep your hands joined.

After the fourth oration, still remaining on the platform, step back, take the boat from the T at your right, and give the spoon to the C with the customary kisses. Say *Benedicite, Pater reverende*.

Take the spoon from the C (again with the usual kisses) and return the boat to the T. Take the sprinkler from the MC and hand it to the C with kisses, holding the edge of the cope while the ashes are blessed. Then take the sprinkler from the C with kisses and hand it back to the MC. Follow the same procedure for the incensing of the ashes. Move the ashes in front of the C.

Distribution

Pass in front of the SD and behind the C to his left, so that you will be on his right when he turns to face the people. Face the SD while the senior clergyman places ashes on the C's head, and while the C gives ashes to the senior clergyman.

Then go down to the top step, cross in front of the C to the Epistle side, and kneel on the platform at the right of the SD to receive ashes.

After you have received ashes, step up to the platform and pass behind the C to his right. Accompany him at his right and hold the edge of his cope with your right hand during the distribution of ashes, both at the altar and at the edge of the sanctuary.

³⁸ *Rub. Gen.*, xix, 7. In smaller churches, if folded chasubles are not available, they may be omitted. Instead, the Ministers wear the amice, alb, and cincture. The D wears the regular stole, not the broad stole (p. 206, ft. 73).

Return to the altar at the right of the C, genuflect on the bottom step, move back, and go with the C and SD to the Epistle corner. Take the ashes from the C and give them to the MC. Then stand on the floor at the right of the C, facing the rear wall and holding the edge of his cope while he washes his hands.

Follow the C to the altar for the last Oration and stand on the platform at his right as before.

After the oration, without bowing to the cross (p. 204), turn right and descend to the sedilia *per brevior*. There put on your maniple and return to the altar at the C's right for Mass.

Mass

For the Gospel remove your folded chasuble and put on the broad stole (p. 207); keep it on until after you change the book after Communion.³⁹ After bringing the *Lectionarium* to the altar, remain near the center of the altar (at the right of the C after he has finished reading the Gospel, p. 206), until the choir begins *Adjuva nos*. Then turn toward the C, go down to the top step, and kneel on the edge of the platform.

Remain kneeling with the C and SD until the end of the Tract. The ceremonies for the imposition of incense and the Gospel movement are as usual.

Immediately after the conclusion of the last Postcommunion, when the C has sung *Oremus*, turn left, face the congregation, and, *recto tono*, sing *Humiliate capita vestra Deo*. Then turn right and face the altar while the C sings the *Oratio super Populum* (p. 207).

Sing *Benedicamus Domino* as usual.

4. SUBDEACON

Blessing of the Ashes

Vest in amice, alb, cincture, and folded chasuble. After genuflecting at the foot of the altar and placing your biretta on the step, go up to the platform at the left of the C. When the C

³⁹ If the D does not wear a folded chasuble, he should not wear a broad stole. Cf. Fortescue, p. 288, ft. 1.

has kissed the altar, accompany him to the Missal at the Epistle side and stand at his left.

After the fourth Oration go to the C's right and hold the edge of his cope during the imposition of the incense. During the blessing and incensing of the ashes, stand at the C's left, holding the cope when necessary.

Immediately after the incensation of the ashes step back to allow the C and D to go to the center. Go to the right of the C so that when he faces the people you will be at his left.

Face the D while the C receives ashes from the senior clergyman. When the C has imposed ashes on the senior clergyman, go to the Gospel side in front of the C, stepping down to the bottom step, and then kneel on the edge of the platform at the left of the D to receive ashes.

Distribution

After you have received ashes, step up to the platform, wait until the D has taken his place at the right of the C, and then, passing behind the D and C, return to your place at the C's left. Hold the edge of the C's cope with your right hand as you accompany him during the distribution of ashes, both at the altar steps and at the edge of the sanctuary.

Return to the altar at the left of the C and genuflect on the bottom step. Accompany the C to the Epistle side and stand at his left while he washes his hands standing on the floor and facing the rear wall.

For the last Oration stand on the platform at the C's left. Then, without bowing to the cross (p. 204), turn right and go to the sedilia *per brevior*.

Put on your maniple and return to the altar at the C's left to begin Mass.

Mass

Remove your folded chasuble for the Epistle, but put it on again immediately after the blessing following the Epistle (p. 207). When you have placed the Missal near the center after the C has finished reading the Gospel, remain standing at the left of the C until the choir begins the verse *Adjuva nos*.

Then turn toward the C, move down one step and kneel on the edge of the platform.

Remain kneeling with the C and D until the end of the Tract. The ceremonies for the imposition of incense and the Gospel movement are ordinary.

5. ACOLYTES

Blessing of the Ashes

The 1A goes to the altar as soon as the Ministers go to the Missal at the beginning of the ceremony. He takes the purple cloth from the D and brings it to the credence table.

The AA receive ashes at the altar after those in Sacred Orders.

As the C is finishing the distribution of the ashes at the edge of the sanctuary, the AA prepare to wash his fingers. The 1A takes the bread and towel, and the 2A carries the basin and ewer. As the C returns and genuflects at the altar, both AA go to the Epistle corner and stand on the floor, facing the congregation.

When the C has finished washing his hands, the AA go to the credence table where they wash the fingers of the priest who has assisted in distributing ashes.

The Mass proceeds as usual, except that everyone kneels while the choir sings the verse *Adjuva nos* of the Tract.

6. MASTER OF CEREMONIES

Blessing of the Ashes

Arriving at the altar as usual, take the birettas to the sedilia after the Ministers ascend the altar steps. Go to the credence table, take the aspersory, and stand at the left of the T, facing the altar, during the orations.

At the beginning of the fourth oration, go at the left of the T to the bottom step at the Epistle corner. Remain on the floor until the T comes down. Then go up the steps to the right of the D and hand him the sprinkler; receive it from him again, turn right, and descend to your place. After the ashes are incensed and the T goes to the sacristy, return to the credence table and leave the holy water there.

Receive ashes with T and AA, after the men in Sacred Orders. Then return to the credence table.

When the Ministers come to the Epistle side after the distribution of the ashes, take the dish containing the ashes from the D, place it on the credence table, and stand there facing the altar during the last oration.

When the Ministers go to the sedilia, take the C's cope to the sacristy. Then come back and assist him with his maniple and chasuble. Go to the altar as usual for Mass.

Mass

Wait at the credence table until the Ministers have knelt for the singing of the *Adjuva nos* in the Tract, before going to the altar for the blessing of the incense before the Gospel. Kneel at the left of the T, holding the boat, while the verse is sung. Rise when the Ministers rise and ascend to the altar.

The Mass continues as usual.

Point out the ferial tone for the Lenten Preface as well as the ferial *Pater noster* (the second of the two given in the Missal).

7. THURIFER

Blessing of the Ashes

Precede the AA into the sanctuary, carrying the thurible in your left hand and the boat in your right. Go to your usual place.

At the beginning of the fourth oration accompany the MC to the bottom step at the Epistle corner, remaining on the floor.

When the C concludes this oration, ascend to the right of the D, hand him the boat, and open the thurible. After the incense has been blessed, take the boat from the D, turn right, go to your place on the floor, and remain there while the ashes are blessed with holy water.

As soon as the MC comes down, go up to the D and hand him the thurible. Take it from the D after the ashes are incensed, turn right, go down to the floor, genuflect, and go into the sacristy.

Return to the sanctuary and receive ashes with the MC at the altar steps, immediately after the men in Sacred Orders.

After the last oration go to the sacristy for the thurible and boat, and return for the beginning of Mass.

Mass

Do not go to the altar for the imposition of incense before the Gospel until after you have knelt with the MC and the others while the choir sings *Adjuva nos* in the Tract. Remain kneeling until the end of the Tract.

Then rise and accompany the MC to the altar for the filling of the thurible.

The rest of the Mass proceeds as usual.

II. PASCHALTIDE

A. INTRODUCTION

Paschaltide begins with Mass of Holy Saturday and lasts till None, inclusive, of the Saturday before Trinity Sunday.

The Paschal candle is lighted at Solemn Mass and Vespers on Easter Sunday, Monday, Tuesday, and Saturday, and on the other Sundays until Ascension (p. 14). The *Vidi aquam* is sung instead of the *Asperges* throughout this season.

The Greater and Lesser Litanies are held during this season.

B. GREATER LITANIES

On April 25 the Church celebrates the Feast of St. Mark and the Greater Litanies. A procession is held during which the Litany of the Saints is chanted; the Mass then follows. The rite of this day is called "Greater," because the procession connected with it is celebrated with greater solemnity and is older than the procession of the Rogation days which precede the Feast of the Ascension.

Whenever the procession takes place, the Rogation Mass must be said,⁴⁰ unless St. Mark is the patron of the church or place in which the procession is held. In this case, the Mass is that of St. Mark with the Rogation Mass commemorated under one conclusion.⁴¹

If there is only one Mass celebrated in the church, St. Mark

⁴⁰ SRC 2682, 35.

⁴¹ SRC 2942, 1, 2, and 3.

is commemorated in the Rogation Mass. If there are two Masses, the other Mass is of St. Mark with a commemoration of the Rogation Mass. In the Rogation Mass the second and third orations are of the season: the second is *Concede*; the third is for the Church.

The Rogation Mass should *follow* the procession.⁴² However, for the convenience of the faithful who would not be able to attend a late Mass, and still would like to assist at the Rogation Mass, the Mass may be said before the procession.⁴³

Transference of Feast

A Funeral Mass is permitted if there is to be more than one Mass. If there is only one Mass and the procession is to be held, even a Funeral Mass is prohibited. The Nuptial Mass also is forbidden, and only a commemoration of the Nuptial Mass is made (p. 434).

If Easter falls on April 25, the procession and Rogation Mass are held on the following Tuesday, but the Rogation Mass is not commemorated in the other Masses of that day. The Feast of St. Mark will be transferred beyond the octave.

If April 25 falls on a Sunday and there is only one priest, he may hold the procession, say the Rogation Mass, and fulfill his obligation of saying a Mass *pro populo*.⁴⁴

For the rubrics of the procession and Mass, consult the following article on Rogation days.

C. ROGATION DAYS

Regulations

The Monday, Tuesday, and Wednesday before the Feast of the Ascension are called Rogation days. They are also called the days of the Lesser Litanies.

The general rule is that when a procession takes place, the Mass celebrated after it is the Rogation Mass.

If Rogation Monday falls on the patronal feast of a church, a procession may still be held; in this case, the Oration of the

⁴² SRC 2319, *alia dubia*, 3.

⁴³ SRC 2319, *reliqua dubia*, 20.

⁴⁴ SRC 3069, 2.

Rogation Mass is added under one conclusion in the Mass of the feast.⁴⁵ This first of the Rogation days has a higher rank than an ordinary ferial day, for even outside the processional Mass the Rogation Mass shares honors with the feast of the day unless it is a feast of the first or second class. If the Mass of the day is said, the Rogation Mass is commemorated; if the Rogation Mass is said, the feast is commemorated. Private votive Masses and Low Requiem Masses, except Funeral Masses (p. 283), are forbidden.

On Rogation Tuesday, except for the processional Mass, the Rogation Mass is said only if the *Ordo* calls for a ferial Office.

The last Rogation day is also the vigil of the Ascension; hence, Masses other than the one following the procession may be either of the feast or of the vigil. In all Masses in which the vigil is commemorated, the Last Gospel is of the vigil.⁴⁶

If the Rogation Mass is not said on the Rogation days, it is commemorated at all Masses, Solemn, High, and Low, except Requiem Masses.

Preparations

Purple vestments are used for the procession and the Rogation Mass.

Over the amice, alb, and cincture, the C wears a purple stole and cope, the D a purple stole and dalmatic, the SD a purple tunic. The C's chasuble and all the maniples are at the sedilia.⁴⁷

The CB and AA lead the Ministers to the altar and take their usual places at the center. The Ministers go to the altar, genuflect, and kneel on the bottom step for a short prayer. All kneel except the CB and AA.

When the choir sings the antiphon *Exsurge*, all stand. As soon as the chanters begin the Litany of the Saints, everyone kneels until the invocation *Sancta Maria*; then all rise and genuflect.

The CB and AA, without bowing or genuflecting, now turn and lead the procession. It is held outside if the weather permits.

The chanters follow the CB; the choir comes next, and then

⁴⁵ SRC 2942, 1, 2, and 3.

⁴⁶ *Add. et Var.* IX, 1.

⁴⁷ If the vestments of the Mass are of a different color, stoles, a dalmatic, and a tunic also will have to be at the sedilia.

the clergy followed by the MC preceding the D and SD. The choir repeats the entire invocation sung by the chanters.⁴⁸

When the C, D, and SD arrive at the foot of the altar, all kneel. The CB and AA return their cross and candles to the credence table. After the Psalms the C reads the versicles, and all make the responses.

The C rises, sings *Dominus vobiscum*, and chants the orations. After the orations he kneels and sings from the *Dominus vobiscum* to the end. Then the Ministers rise, genuflect, and go to the sedilia where they vest for Mass.

D. ASCENSION THURSDAY

Immediately after the Gospel the Paschal candle is extinguished; after Mass it is taken to the sacristy. It is used again only for the blessing of the Baptismal water on the vigil of Pentecost.

E. VIGIL OF PENTECOST

Ceremonies

The ceremonies of the vigil of Pentecost consist of the reading of six Prophecies, the blessing of the font, and the Mass of the vigil. The vestments for the ceremonies before the Mass are violet; folded chasubles are used. No candles are lighted for the reading of the Prophecies. The organ may not be played until after the *Gloria*. Flowers may be used for the Mass. *Flectamus genua* is not said after the *Oremus* because it is Paschal time.

If there is a baptismal font, it must be blessed on this day.⁴⁹ The ceremony is the same as that of Holy Saturday, except for the prayer recited before the entrance of the baptistry.

The Litany of the Saints is chanted on the way back to the sanctuary. When the procession arrives in the sanctuary, the A carrying the Paschal candle takes it to the sacristy at once and extinguishes it. It is not permitted to have the Paschal candle burning during Mass on this day.⁵⁰

⁴⁸ SRC 3135.

⁴⁹ SRC 3331.

⁵⁰ SRC 4048, 10.

Arriving at the altar, the C, D, and SD genuflect and go to the sedilia. The C takes off the cope, and the D and SD remove their folded chasubles. They lie prostrate on the floor in front of the altar steps until the *Peccatores*; they then rise, genuflect, and go to the sacristy where they vest in red for Mass.

Meanwhile, the sacristans change the purple antependium, tabernacle veil, and Missal-stand cover to red, and prepare the altar for Mass.

If there is no font to be blessed, the Litany follows the reading of the Prophecies.

In Solemn or High Mass, when the Prophecies and the Litany are said, there is no Introit; if they are *not* said, however, there is an Introit.

A Funeral Mass is the only other Mass which can be said on this day.

III. TIME AFTER PENTECOST

A. INTRODUCTION

This season includes at least twenty-four Sundays, a large part of the Liturgical Year.

Some of the greater feasts of the Liturgical Year are celebrated in this season, e.g., Corpus Christi, the Sacred Heart, the Assumption, All Saints, and All Souls' Day.

B. CORPUS CHRISTI

The institution of the Blessed Sacrament is commemorated with fitting solemnity on the second Thursday after Pentecost. By an Apostolic Indult of November, 1885, churches in the United States may solemnize the feast on the following Sunday. The Mass of the feast is said. The Sunday is only commemorated (under a distinct conclusion) and the proper Gospel of the Sunday is used as the Last Gospel of the Mass of the feast.

Corpus Christi is a double of the first class, with a privileged octave of the second order. On the feast itself even a Funeral Mass is prohibited. Throughout the octave the Mass of the feast gives way only to a feast of the first class. On the octave day no other Mass may be said, except a Funeral Mass.

Preparations

Everything is prepared as for a Solemn Mass with these additions: a canopy for the procession is placed near the sanctuary; two large hosts are put on the paten; the monstrance is placed on the credence table. A second thurifer,⁵¹ and a cross-bearer (a vested subdeacon) are needed.

Ceremonies

The Mass is the same until the Communion. Just before the C consumes the Precious Blood, the MC brings the veiled monstrance to the altar. He removes the veil and takes it to the credence table. The MC genuflects before going up to, and after coming down from, the altar (p. 38, ft. 18).

After the C has drunk the Precious Blood, the SD covers the chalice with the pall. Then he and the D change places, genuflecting before and after. The D moves the chalice to the left side of the corporal, places the monstrance in the center of the corporal, opens it, and gives the lunette to the C. All three genuflect. The C places the Host in the lunette and the lunette into the monstrance.⁵² The D closes the monstrance, turns it so that it faces the people, and leaves it uncovered⁵³ on the corporal.

Mass continues according to the rules for Mass *coram Sanctissimo* (p. 127).

After the Last Gospel the Ministers return to the center, genuflect, and go to the sedilia *per brevior*. There they vest for the procession. The MC assists the C in taking off the chasuble and maniple, and in putting on the cope. The D and SD remove their maniples.

While the Ministers are vesting, the AA on either side of the CB go to the front of the sanctuary, where they stand facing the altar. Two chanters also come out and kneel in the center of the sanctuary.

⁵¹ SRC 3448, 9.

⁵² Authors disagree as to whether the C or D should place the lunette into the monstrance. Practically, it seems better to let the C do it since he has just fitted the Host into the lunette.

⁵³ SRC 2990, 2; Martinucci, II, p. 287.

The TT lead the TB's to the sanctuary.⁵⁴ The TB's kneel on both knees immediately (p. 40), and remain kneeling. The TT genuflect on both knees;⁵⁵ then they go to the sedilia to have incense put in their thuribles.⁵⁶

The canopy-bearers hold the canopy near the edge of the sanctuary but a little off to the side, so that they will not be in the way of those leaving the sanctuary.

Incensing the Blessed Sacrament

The TT line up, one after the other, before the C at the sedilia. The C, assisted by the D and SD, puts incense into each thurible. The D does not kiss the C's hand; nor does the C bless the incense.

Then the MC leads the Ministers to the foot of the altar. The TT follow them.

The Ministers make a double genuflection and kneel on the bottom step. When the C, D, and SD have knelt, the 1T hands the thurible to the D. The D passes it to the C without kisses. The D and SD hold the cope. All bow, and the C incenses the Blessed Sacrament with three doubles. All bow again, and the C gives the thurible to the D; the D returns it to the T. The T then returns to his place.

Beginning of Procession

The MC places the humeral veil on the C's shoulders. The C, D, and SD rise and ascend the steps. The SD and C kneel on the edge of the platform when the D genuflects on the platform. The D takes the monstrance from the altar and gives it to the C who is still kneeling. The C bows and receives it. The D genuflects on one knee toward the Blessed Sacrament. Then the SD and C rise, and the D and SD change places behind the C as he turns to face the people.

The chanters, still kneeling, intone the *Pange lingua*. Then everyone who is to take part in the procession rises, and as the

⁵⁴ I.e., if Communion was not distributed. If Communion was distributed, the TB's remained in the sanctuary after Communion.

⁵⁵ There may be no more than two TT in a procession of the Blessed Sacrament (SRC 3448, 9).

⁵⁶ Martinucci, II, p. 290. Van der Stappen, I, p. 369, says the thuribles should be filled at the altar.

choir takes up the chant the procession begins. Suitable hymns for the procession may be found in the Roman Ritual (IX, V). It is forbidden to sing hymns in the vernacular.⁵⁷

The order for the procession is as follows: first, the lay societies, led by one who carries a banner of the Blessed Sacrament,⁵⁸ or by a CB other than the one who is to lead the clergy. The CB and AA come immediately before the chanters⁵⁹ and choir. The clergy follow the choir. The clergy are followed in turn by the TB's. The MC follows them, and the TT are next.⁶⁰ The C, D, and SD are last; they walk under the canopy after they pass the Communion rail.⁶¹ The D and SD hold the edges of the C's cope. Prelates walk behind the canopy. They are followed by any lay people who do not walk behind the banner of a society.

Benediction

During the procession Benediction may not be given more than twice from the stational altars.⁶² No relics or statues of our Lord or the Saints are to be carried in the procession;⁶³ birettas are not worn. Those carrying candles hold them in their outer hands.

When Benediction is given during the procession, the D, kneeling, takes the monstrance from the C. He waits until the C has genuflected toward the Blessed Sacrament and then places the monstrance on the altar. The *Tantum ergo* is sung, and Benediction proceeds as usual.⁶⁴

The C of the Mass must carry the Blessed Sacrament in the procession.⁶⁵ The only exception is made in favor of the Ordinary, who may carry the monstrance without celebrating the Mass.

On returning to the church, all go to their places as before. The D kneels and takes the monstrance from the C at the foot

⁵⁷ SRC 3975, 5.

⁵⁸ This depends upon the custom of the place (De Carpo-Moretti, p. 640).

⁵⁹ If there are very many chanters, as there are in the Seminary, they may be placed at different places among the clergy.

⁶⁰ *Caer. Ep.*, II, XXXIII, 7.

⁶¹ A silk umbrella may be held over the C until he reaches the canopy. If it is used, the MC holds it.

⁶² SRC 2609.

⁶³ SRC 3621, 3.

⁶⁴ SRC 1731, 1.

⁶⁵ SRC 2188, 4 and 5.

of the altar. He rises and waits until the C has genuflected; he then goes up and places the monstrance on the altar. The C and SD kneel on the bottom step.

The *Tantum ergo* is repeated, the Blessed Sacrament is incensed,⁶⁶ and Benediction is given as usual. After the Divine Praises have been said, the D places the Blessed Sacrament in the tabernacle, and all return to the sacristy.

The Blessed Sacrament may be exposed during Mass and Vespers on the Feast of Corpus Christi and throughout the octave.⁶⁷ The procession may be held on the feast itself or during the octave, according to the wish of the Ordinary.⁶⁸

C. FEAST OF CHRIST THE KING

Exposition of the Blessed Sacrament

In some places it is customary to have Exposition of the Blessed Sacrament all day. The Blessed Sacrament is exposed after Mass, and reposed after Vespers and Benediction.

The Mass is an ordinary Solemn Mass. After the Last Gospel the Ministers come to the center of the altar, genuflect, and go to the sedilia *per brevior*. There they remove their maniples, and the C takes off his chasuble. Meanwhile, the AA, with their candles, and the T have genuflected and gone to the sacristy.

The sacristans prepare the altar for Benediction. The MC takes the C's chasuble to the sacristy and brings out the cope.

The T and the AA lead the TB's to the center of the sanctuary, leaving enough space for the Ministers to pass in front of them. The AA are carrying lighted candles. When the T, the AA, and the TB's have arrived at the center, the Ministers come to the foot of the altar. All bow to the clergy, genuflect, and take their places; everyone kneels except the T.

The D exposes the Blessed Sacrament as usual. Only one incensing takes place. The *Tantum ergo* is not sung, nor is the Blessing given. After the hymn the T, AA, and TB's line up in the center and make a double genuflection. The C, D, SD, and MC make a simple genuflection and go to the sedilia. They stand there facing the altar. The T, AA, and TB's go to the sacristy.

⁶⁶ Only the 1T's thurible is filled. ⁶⁸ CJC 1291, 2.

⁶⁷ CJC 1274, 1.

After the last of the choir has left the sanctuary, the Ministers go to the altar, without birettas, make a double genuflection, and return to the sacristy.

Vespers

Birettas are not worn for Vespers; all bows to the clergy are omitted.

There are six *pluvialistae*; all wear white copes. The AA and T enter the sanctuary as usual and, after a double genuflection, take their places at the corners of the bottom step. The C and the *pluvialistae* make a double genuflection and kneel on the bottom step. The AA and T then make a simple genuflection and go to the credence table. The AA leave their candles lighted on the bottom step. All is as usual until the *Magnificat* (p. 347).

After the intonation of the *Magnificat*, the C and *pluvialistae* go to the foot of the altar. Without bowing to the choir, they make a simple genuflection and go up to the platform. The incense is blessed as usual (p. 44). The C and his two assistants kneel on the edge of the platform and incense the Blessed Sacrament with three double swings. The altar is then incensed as usual, but the cross is not incensed. The C and his assistants make a simple genuflection on the platform before descending, and another on the bottom step. Without bowing to the choir, they then return to the sedilia.

The other four *pluvialistae* come to the foot of the altar for the incensing and leave as usual, except that they do not bow to the choir.

When the Blessed Sacrament is exposed, It alone is incensed with three double swings. The C receives two doubles; the *pluvialistae*, the clergy, AA, and MC, one double each; the seminarians and the laity, three singles.

N.B. During the incensing the T should be careful never to turn his back upon the Blessed Sacrament.

The AA return to their places at the corners of the steps after the *Benedicamus Domino*. After the *Divinum auxilium* the C and *pluvialistae* come to the foot of the altar (p. 356). All make a double genuflection and go to the sacristy.

Benediction

The T leads the AA and the TB's to the sanctuary; the MC precedes the SD, D, and C. They do not wear birettas. Omitting the bow to the clergy, all make a double genuflection at the foot of the altar and then kneel in their places. The C does not incense the Blessed Sacrament at once, since the first incensing took place in the morning.⁶⁹ The choir sings a hymn, which is followed by the Act of Consecration. The seminarians sing a hymn in honor of the Blessed Virgin. Then the *Tantum ergo* is sung by the choir; during it the Blessed Sacrament is incensed. The Blessing and the Divine Praises follow as usual. Then the D reposes the Blessed Sacrament.

D. ALL SOULS' DAY

The Three Masses

November 2 has been set aside by the Church as a day on which She commemorates in a special way all the faithful departed. If November 2 falls on a Sunday, the Commemoration of All Souls' is held on November 3.

All priests are allowed to celebrate three Masses on this day.⁷⁰ There are two conditions connected with this privilege:

- 1) A stipend may be received for only one of the Masses.
- 2) The other two Masses must be offered as directed by the Pope: one for all the faithful departed, the other for the Pope's intention.

There is no obligation on the priest to say all three of these Masses.⁷¹

Order of Masses

The three Masses for All Souls' Day are given in the Missal. They should be said in the order given. However, the first Mass must be the High Mass (if there is one), and, in this case, the priest may say the second and third Masses before the High Mass. If the priest celebrates only one Mass, he must say the first.

⁶⁹ Cf. p. 384.

⁷⁰ SRC 4331, 1.

⁷¹ SRC 4331; 4342, 1.

On All Souls' Day and throughout the octave, all altars are privileged.⁷²

If the priest is going to say another Mass, he does not purify the chalice in the first and second Masses. Complete directions for the priest saying two or three Masses are given on p. 121.

A funeral may be held on November 2. The first Mass of All Souls' Day is said with a commemoration of the Mass *in die obitus* under one conclusion. If the first Mass of the day, however, has been celebrated solemnly, the second or third Mass may be used.⁷³ For a more complete discussion of funeral Masses occurring on All Soul's Day, cf. p. 284.

Plenary Indulgence

A plenary Indulgence may be gained for the souls in Purgatory as often as one visits a church on this day and says the Our Father, Hail Mary, and Glory be to the Father, six times for the intention of the Holy Father.⁷⁴ A requisite for this Indulgence is that a person go to Confession within eight days before or after the day to which the Indulgence is attached, and go to Communion either on the day or within the eight days following.⁷⁵ If the Office of All Souls' is transferred to November 3, the Indulgence also is transferred.⁷⁶

If Forty Hours' Devotion is to begin on All Souls' Day, the Mass of All Souls' Day is said, and the Blessed Sacrament is then exposed after Mass.⁷⁷ When November 2 falls during Forty Hours' Devotion, the Requiem Masses are said at a side altar and in purple vestments.⁷⁸ Cf. p. 419.

If the priest says the Masses consecutively, without leaving the altar,⁷⁹ the Leonine Prayers are not said until after the third Mass. If the third is a High or Solemn Mass, these Prayers are omitted altogether (p. 58).

⁷² CJC 917, 1.

⁷³ *Add. et Var.*, III, 4.

⁷⁴ *Preces et Pia Opera*, n. 544.

⁷⁵ Cf. CJC 931.

⁷⁶ Congregation of the Holy Office, Dec. 13, 1916.

⁷⁷ AAS, XI, p. 143.

⁷⁸ *Add. et Var.*, X, 1. Forty Hours' Devotion should be so scheduled that November 2 does not coincide with it, or at least not with the first or third day of exposition. Cf. O'Connell, I, p. 99.

⁷⁹ SRC 3705; 3855, 7.

SECTION X
MUSICAL SUPPLEMENT

SECTION X

MUSICAL SUPPLEMENT

CHAPTER I

INTRODUCTION TO SACRED MUSIC

The most distinctive feature of High and Solemn Mass is the singing of the priest and choir. Since these functions are regulated forms of prayer, the music must be appropriate for prayer, so that the hearts and minds of the ministers and people may be raised to God. At the same time, however, it must be true music, and consequently in accord with the rules of that art.

The Church has developed a music that is worthy of the Liturgy, Gregorian Chant. She encourages the use of classic polyphony also, especially of the Roman School, which is admirably exemplified in the works of Palestrina.¹ However, she insists that when polyphony is used it must be rendered well.² Although she approves the latter type of music, the Church in no way considers Gregorian Chant unsuitable even for solemn functions.³

History

The use of song in religious worship was nothing new to the first converts to Christianity. Naturally, then, chanting had a place in Christian worship.

In his age St. Ambrose encouraged congregational singing and a system of chant. St. Gregory at the end of the sixth century

¹ *Motu Proprio*, n. 4.

² SRC 3830, 7, *pars prima*, 5.

³ *Motu Proprio*, n. 3.

used the existing Roman Chant as a basis for the Church music which he brought to perfection.

The history of Church Music has been marred by many abuses, giving rise to legislation and reform. Church authorities, from the Age of the Fathers to our own day, have condemned the use of secular and theatrical music in the Liturgy; on the other hand, they have ever upheld prayerfulness and artistry as the true criterion of Sacred Music.

Legislation

Pius X began a determined reform of Sacred Music with his *Motu Proprio*. In it he provided the Church with a workable solution to a problem that had been vexing her for over five centuries. The *Motu Proprio* effects a reconciliation between progress and tradition in the domain of a worship that is integrally, and therefore, inescapably lyrical. This document is at once a synthesis of all previous pronouncements on the subject, and the culmination—to date—of an evolution in music legislation.

The two immediate successors of Pius X took measures to correct the notion (of some) that this “Juridical Code of Liturgical Music” was merely the fancy of one Pontiff. Thus Benedict XV, instead of disclaiming it, re-affirmed the “full vigor” of the *Motu Proprio* (AAS 1921, p. 473, s.); and canon 1264 of the Code he promulgated throws the weight of Canon Law behind liturgical laws that concern sacred music. Likewise did Pius XI re-affirm the *Motu Proprio*; in fact, he wrote its sequel, the Apostolic Constitution *Divini Cultus Sanctitatem* (Feb. 6, 1929).

Parts of Mass Sung

The Ministers at the altar, the *schola cantorum*,⁴ and the faithful have parts to sing in the Mass. The Ministers may never use any other music than plainsong. The *schola* may, within reasonable limits, use polyphonic music approved by the Church.

The parts of the Mass which must be sung, if the Mass is High or Solemn, are the Introit, *Kyrie*, *Gloria*, Gradual, *Alleluia*, Tract.

⁴ This is the technical name for the choir as we know it.

Sequence, Creed,⁵ Offertory, *Sanctus*, *Benedictus*, *Agnus Dei*, and *Communio*.⁶ These the *schola* must never truncate or omit.⁷

Text and Form

Although the Church is not adverse to the composition of new music for existing texts, she insists that the traditional literary form be adhered to and that the Gregorian model be imitated. Thus, cutting the texts, unduly repeating words, and disrupting syllables are forbidden. The text is supremely important; its sense must never be impaired.

Language

Latin is the language of the Western Liturgy. All singing during High Mass and the Office must be in Latin; singing in the vernacular is forbidden.⁸ During a Low Mass hymns in the vernacular may be sung, if the practice is permitted by the Ordinary.⁹ In extra-liturgical services hymns approved by the Church may be sung.

Additional Selections

During certain times in the Mass, after the required parts have been sung, songs appropriate to the feast may be sung. They may be Gregorian melodies or figured motets. Such songs may be sung after the Offertory verse, after the *Benedictus*,¹⁰ and during the distribution of Communion.¹¹ However, the required parts should not, as a rule, be chanted *recto tono* solely to make room for these extra pieces. These selections must never be so long as to keep the celebrant waiting at the altar.¹²

Schola Cantorum or Choir

From what has been said, it is clearly evident that the choir fulfills an important liturgical office. Since women are ineligible for clerical offices in the Church, they should not be in the choir.¹³

⁵ While the Creed is being sung, the celebrant may not go on with the Mass. (SRC 1936.)

⁶ Cf. SRC 3994, 7.

⁷ SRC 2424, 2; 3385, 7.

⁸ SRC 3830, 8, *pars prima*, 7.

⁹ SRC 3880.

¹⁰ *Motu Proprio*, n. 8.

¹¹ O'Connell, III, p. 58.

¹² SRC February 21, 1633.

¹³ *Motu Proprio*, n. 13.

The members of the choir should be "known for their piety and probity of life."¹⁴ Because of their official position they should be vested in cassock and surplice.

Organ and Other Instruments

The organ is the only instrument which has the official recognition of the Church for use in Divine Services.¹⁵ The organ must never be louder than the singing. Although it is used to accompany the choir, it should never accompany the Ministers.¹⁶

Organ selections appropriate to the feast may be played when extra hymns may be sung. However, during Advent and Lent, and during Requiem Masses, the use of the organ has certain definite restrictions laid down by the Congregation of Sacred Rites. Other instruments may be used only with consent of the Ordinary.¹⁷

Restoration of Gregorian Chant

Naturally, polyphony and the use of small orchestras restricts the singing to a comparatively few individuals. It is the will of the Church to have all the faithful participate in the Divine Services.¹⁸ Gregorian Chant has all the requisites for congregational singing of Church Music, and its restoration will enable

¹⁴ *Motu Proprio*, n. 14.

¹⁵ *Caer. Ep.*, I, XXVIII, 11; *Divini Cultus Sanctitatem*, VIII.

¹⁶ *Caer. Ep.*, I, XXVIII, 11. ¹⁷ *Ibid.*,

¹⁸ That this is not a mere wish is evident from the words of Pope Pius X and Pope Pius XI.

In *Motu Proprio*, Pius X says:

"Itaque, motu proprio et certa scientia, Nostram hanc *Instructionem* edi curavimus, cui tamquam *Codici musicae sacrae juridico* ex plenitudine Auctoritatis Nostrae Apostolicae vim legis tribui volumus, Nostro hoc Chirographo diligentissimam ejus observantiam omnibus praecipientes." (Introd.) During the Instruction Pope Pius goes on to say:

"Nominatim autem gregorianus cantus in populi usum restituendus curetur, quo ad divinas laudes Mysteriaque celebranda magis agentium partem, antiquorum more, fideles confirmant."

Pope Pius XI in *Divini Cultus Sanctitatem* says:

"Quo autem actuosius fideles divinum cultum participant, cantus gregorianus, in iis quae ad populum spectant, in usum populi restituatur. Ac revera perneceesse est ut fideles, non tamquam extranei vel muti spectatores . . . sic caeremoniis sacris intersint . . . ut vocem suam sacerdotis vel scholae vocibus, ad praescriptas normas, alternent . . ."

the lay body to participate most intimately in the Church's prayer life.¹⁹

The Priest and Gregorian Chant

The priest must be the leader in restoring the Chant to its rightful place in the Liturgy. He cannot attempt it unless he knows something about plainsong. The Chant, therefore, must have a place in the curriculum of the seminary.²⁰

Knowing that the parish priest is not able to spare all the time necessary for this work, Pius XI suggested that teachers be trained in Gregorian Chant.²¹ Then, under the supervision of the parish priest, the director can form a *schola cantorum* and, in time, develop congregational singing.

The beauty of a ceremony technically perfect will be destroyed by a careless or incorrect rendition of the Chant. The most abused of the chants are those which should serve most efficaciously to instruct and edify the people — *the recitatives*. It is the purpose of this supplement, not to give an exhaustive treatment of the chants of the altar, but to restore liturgical recitation to its true function.

¹⁹ *Divini Cultus Sanctitatem*, XI.

²⁰ *Motu Proprio*, n. 25; *Divini cultus Sanctitatem*, I.

²¹ *Divini Cultus Sanctitatem*, XI.

CHAPTER II

RECITATION TECHNIQUE

Scanning a Recitative

The well-prepared recitative sounds simple and effortless. It is a combination of judgment, devotion, taste, and control. Preparation consists in a study of the text to capture its message, and in the scansion of the text to insure correct recitation. To render a Gregorian recitative properly, one must recognize all the syllables to be accented, and to recognize these syllables, one must first break up the text into feet.²²

The general rule is that all accented syllables begin a foot.

Some feet are co-extensive with words, e.g., Dó-mi-nus — a Dactyl, Dé-us — a Spondee.

Some feet are only part of a word, e.g., ad-ó-ro — a Spondee, preceded by an unaccented first syllable.

There may be two or more feet within one long word, as many feet as there are accented syllables. To break up a long word into feet, reckon first the last foot of the word; it begins with the primary or tonic accent, always on the penult or antipenult.²³ Other feet start on the secondary accents, which are reckoned by counting syllables backwards by twos from the primary accent: Rule of binary retrogression, e.g., a-lí-e-ní-ge-ná-rum.

The only syllables that remain to be grouped into feet are unaccented first-syllables and monosyllabic words. General rule:

²² The term "foot" is borrowed from poetic technique. In Gregorian, a foot is defined as a group of two or more syllables, the first of which is accented; moreover, only two kinds of feet are recognized: the Dactyl, a group of three syllables, the first of which is accented, e.g., Dó-mi-nus. The Spondee, a group of two syllables, the first of which is accented, e.g., Dé-us.

²³ This is a general rule. There is an optional rendition of accents in Hebrew words. The reader is referred to the *Liber Usualis*, 1938, p. 99.

- 1) Monosyllabic words:
 - a) When followed by an unaccented syllable, are given an accent and begin a foot.
 - b) When followed by an accented syllable, have no accent and terminate a foot.
- 2) Unaccented first syllables are always incorporated into a foot with the preceding syllable or syllables.

Rules for Incorporation:

1. If the preceding syllables form a Spondee, the monosyllabic word or the unaccented first syllable incorporates with the Spondee, forming a Dactyl. For example, Dé-us est Dó-mi-nus. Dé-us om-ní-potens. Pá-ter qui in caé-lis est.

2. If the preceding syllables form a Dactyl, the Dactyl loses its last syllable; this is given a secondary accent, and forms a Spondee with the monosyllabic word or unaccented first syllable. For example, Dó-mi-nús est Dé-us. Dó-mi-nús om-ní-potens.

3. If the preceding syllable is a monosyllabic word, it is given an accent and forms a Spondee with the following monosyllabic word or unaccented first syllable. For example, Quia tú es Pé-trus.

4. If there are two or more monosyllabic words in succession, they are given accents according to the rule of binary retrogression.

5. A monosyllable ending a cadence loses its accent and is incorporated with the preceding syllables.²⁴

Marking the Text





Since most recitatives are not accompanied by Gregorian notation, some system of marking the text should be used to facilitate smooth singing. To mark all accents will be an excellent help. But most particularly the voice inflections of the various cadences should be marked.

The following system is arbitrary, but will prove satisfactory.

✓ — an upright ✓ over a syllable indicates that a lower tone should be sung on that syllable.

^ — an inverted ✓ indicates that a higher tone should be sung.

²⁴ This is a general rule. There is an optional placing of accents on final monosyllables. Cf. footnote 23.

-  — a radical sign indicates that several syllables proceed on a lower pitch than those previously sung.
 — a short stem prefixed to an inverted V indicates a *pes* beginning with the tone of the preceding syllable.
 — an upright V with a short stem suffixed indicates a *pes* beginning on a lower tone and returning to the tone of the preceding syllables.
 — this symbol indicates a quilismatic *scandicus*.

Practical examples of the use of these signs may be found within this section.

NOTE: The Pater Noster and the Preface are not treated in these pages, because they are accompanied by Gregorian notation in all Missals. The rules for the choice of the solemn or ferial tone for the Pater Noster and Preface are the following:

1. Solemn Tone:
 - a) Must be used in all Masses of double or semidouble rank.
 - b) Must be used in Votive Masses *pro re gravi et publica simul causa*; this includes the privileged Mass of the Sacred Heart on First Fridays, and the Mass of Christ the Priest.
 - c) Must never be used for Masses of simple rank, or for other Votive Masses.
2. Ferial Tone:
 - a) Must be used in all Masses of simple rank, and in all Requiem Masses.
 - b) Must be used in private Votive Masses, including the Votive Mass *Pro Sponsis*.

CHAPTER III

RECITATIVES: PROPHECIES AND LESSONS, SHORT LESSONS, AND THE LITTLE CHAPTERS

Because these four types of recitative are related by reason of their cadences, they may be studied together. The grouping is practical rather than logical.

Prophecies and Lessons have three cadences in common: the *flexa*, the *punctum*, and the question.

Lessons *Per Annum* have a *metrum* in their conclusion: *Tu autem, Dómine, miserére nóbis*.

The Short Lesson has the common *punctum*, and the same *metrum* as the conclusion of the Lesson *Per Annum*, but it has its own proper *flexa*.

The Little Chapter has the same *metrum* and the same *flexa* as the Short Lesson, but it has its own proper conclusion.

The recitation note, or *dominant*, is DO.²⁵

I. THE SIMPLE TONE FOR PROPHECIES AND LESSONS²⁶

A. COMMON CADENCES

1) Punctum

The *punctum* is the cadence used at the end of the titles of Prophecies and Lessons, and at the end of every declarative sentence. It is contained in the last foot.

Rule:

The accented syllable of the last foot is sung on DO.

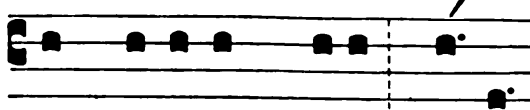

On the remaining syllable(s) the voice drops to FA.

²⁵ DO is the dominant for all the recitatives treated herein. The DO should be pitched according to the range of the singer's voice.

²⁶ A more solemn tone may be found in the *Liber Usualis*, p. 120.

If the last foot is a Spondee, the notes on both its syllables are held. If the last foot is a Dactyl, only the final syllable is held.

Examples:

Spondaic ending	Dactylic ending
	
Ex Tractá-tu. . . super Psálmŏs. e- ó-rum.	De Líbro flúctŭ-bus. Gé-ne-sis. pro é-is contra nos

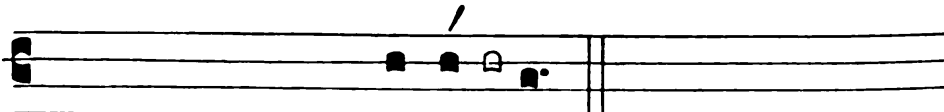
2) Flexa

The *flexa* or flex is a cadence used at important divisions within a sentence, e.g., at colons and semicolons. It occurs frequently in long sentences. If there is no colon or semicolon, the *flexa* may occasionally occur even at a comma which marks a natural pause. It is not used at a colon introducing a quotation, direct or indirect.

Rule:

On the last syllable of the phrase or clause, the voice drops from the dominant DO to TI, and the TI is held.

Example:



ló- cŭm:
 com-é-di-te:

3) Question

The question formula is the same for Lessons, Prophecies, Epistles, Gospels, Short Lessons, and Little Chapters.

Rule:

The formula begins shortly before the question mark, at a

comma or convenient break in thought. The voice drops a half tone from the dominant DO to a new dominant, TI, and proceeds on TI to the third-last syllable.

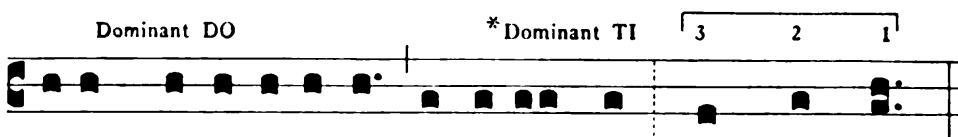
On the third-last syllable the voice drops a full tone to LA.

On the second-last syllable, it rises again to TI.

On the final syllable the *pes* TI-DO is sung, with both notes held.

If the question is very short, the marking starts from the last syllable and works backwards, including as much of the question formula as the number of syllables in the question allows. Thus, a question of only one syllable is sung as a *pes*, TI-DO.

Examples:



Lesson, the Lector first asks the blessing: *Júbe, dómne, benedice*. This begins on the dominant DO, and has both *flexa* and *punctum*. The *flexa* marks the natural pause at *dómne*.

Illustration



b) Corpus

The rest of the Lesson has all the common cadences, the conclusion excepted. The last sentence of the *corpus* ends with a *punctum* cadence.

c) Conclusion

The invocation *Tu autem, Dómine, miserere nóbis*, and the response *Déo grátias*, are added. *Tu autem*, etc., has two cadences, a *metrum* and a *punctum*. Its dominant is DO.

Metrum

The *metrum* is a one-foot cadence with two preparatory syllables. It marks the natural pause at *Dómine*.

Rule:

The preparatory syllables are sung on TI and LA.

The last foot is sung entirely on DO, and the final syllable is held.

Punctum

The *punctum* is used at the end of the invocation. It is sung according to the rules given above under Prophecies (p. 533). *Déo grátias* has one cadence, a *punctum*: it is sung in the same way.

Illustration



Tu *ā*utem Dómine mi-se-ré-re nó-bīs. R̃. Dé- o grá-tī- as.

Slowing Down at Cadences

It is better to slacken pace when approaching all cadences. The slackening of pace should, however, be proportionate to the importance of the cadence (just as in speaking there is a longer pause at a period than at a comma). Such adjustment of pace insures an intelligent rendition of the Lesson.

EXAMPLE OF LESSON MARKED

Ṽ. Júbe, dóm̃nē, | bēnedíc̃ere.

BLESSING. Ad societátem cívium *sū*pernórum * perducát
nós Rex Ángelór̃um. R̃. Amen.

In *sua* ergo ac *nostra* festivitáte Ángelús in álbis véstibús appá-
rũt: | quia dum nós per résurrecciónem Domínicam ad supérna
redúcimur, | caeléstis pátriae dámna réparánt̃ur. || Sed quid
advēniētes féminás affátur, áudiámus: Nolíte expavesc̃ere. ||
Ac si apérte dicat: Páveant illi, qui non ámant advéntum *sū*-
pernórum civĩum: | pértimēscant, quí carnálibus desidériis prés-
si, | ad eórum sé societátem pertíngere pósse despér̃ant. || Vos
áutem cur pértimēscitis, $\sqrt{\text{quae}}$ véstros concíves vídētis? ||
Unde ét Matthaéus Ángelúm appáruisse describens, áit: | Erat
aspéctus éjus sicut fúlgor, et véstiménta éjus sic̃ut nix. || In
fúlgure étenim térror timóris est, | in nīve áutem blándiméntum
candór̃is. || Tu *ā*utem, Dómine, | miserére nóbīs.

Lesson III

Easter Matins

EXAMPLE OF PROPHECY MARKED

Apprehéndent séptem mulieres vírum únum in díe illa, dicéntes: |
 Pánem nóstrum cómedémus, et véstiméntis nóstris opèriémŭr: |
 tantúmmodo invocétur nómen túm súper nos, | áufer oppróbrium
 nóstrŭm. || In díe illa | érit gérmén Dómini in magnificéntiá
 et glória, | et frúctus térrae sublímis, | et éxsultátio hís, qui salváti
 fúerint de Ísrǎĕl. || Et érit: | Omnis qui relíctus fúerit in Sión,
 ét resíduus in Jerúsalem, | sánctus vocábitŭr, | ómnis qui scríptus
 ést in víta in Jerúsǎlem. || Si ablúerit Dóminus sórdes filiárum
 Sión, | et ságuiném Jerúsalem láverit de médio éjus, | in spíritú
 judícii, et spíritú ardórŭs. || Ét creábit Dóminus súper ómnem
 lócum móntis Sión, et úbi invocátus est, | núbem per díem, | et
 fúmum, ét splendórem ignis flammántis in nóctē: | súper ómnem
 enim glóriám protéctŭo. || Et tábernáculúm diéi ab aéstu, | et
 in securitátem, ét abscónsiónem a túrbine, ét a plúvia.

Prophecy VIII
 Holy Saturday

II. THE SHORT LESSON

The Short Lesson is introduced by *Júbe, dómne, benedícere* and is concluded by *Tu autem*, etc. These are sung according to the rules given above. (Cf. Prophecies, B, 2, p. 536 ff.)

The *corpus* of the Short Lesson²⁹ has three cadences, a *flexa*, a *metrum*, and a *punctum*. Its dominant is DO.

1. Flexa

If it is of sufficient length, the Short Lesson has a *flexa* cadence. It is included in the last foot of the given phrase or clause.

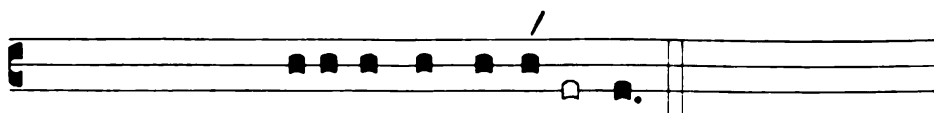
Rule:

The accent of the last foot is sung on the Dominant DO.

²⁹ The *corpus* of the Short Lesson is identical in every respect with the simple ancient tone. Cf. p. 559.

On the remaining syllable(s) the voice drops to LA, a minor third lower, and the last note is held.

Example:

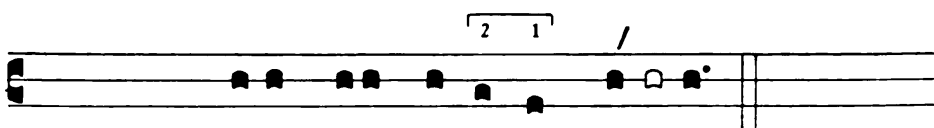


Te e-nim exspectá-vř-mus †
et vi-gi-lá- tě

2. Metrum

The rules for the *metrum* are the same as those given above for *Tu autem*, etc. (Cf. Prophecies, B, 2, p. 537.)

Example:

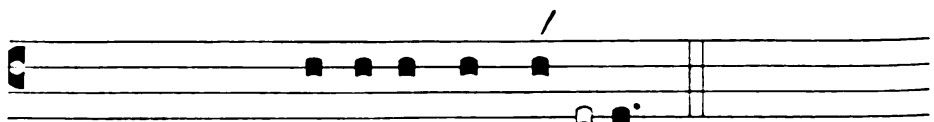


Só-li Dé-o hó-nř et gló-ri- a *
Dé-us au-xi- li- á-tor mě- us

3. Punctum

The *punctum* which occurs at the end of the Short Lesson is sung as the punctum of the longer Lesson. (Cf. Prophecies, A, 1, pp. 533 f.)

Example:



Dó-mi-nus o-mni-př-tens

Location of Cadences in the Short Lesson

Ordinarily all three cadences occur in the Short Lesson. For the first of two natural pauses within the Short Lesson, the cadence is a *flexa*. If the Gregorian notation is not written out, the *flexa* is marked in the *Liber Usualis* by a dagger (†).

For the second natural pause, the cadence is a *metrum*. This is marked in the *Liber Usualis* by an asterisk (*), when the notes are not printed.

In a Short Lesson too brief to have both *flexa* and *metrum*, the *flexa* is omitted, and the *metrum* is sung.

EXAMPLE OF SHORT LESSON MARKED

Ípsi peribunt, tu áutem pérmanébŷs: † et ómnes sicut vésti-
méntum vétéráscent: et vélut amíctum mutábis éos, et mŷta-
búntur: * tu áutem ídem ípse és, et ánni túi nóñ deficiént.

Tu áutem, Dómine, | miserére nóbŷs.

Short Lesson
Christmas at Prime

III. THE LITTLE CHAPTER

The Little Chapter has two cadences in common with the Short Lesson, namely the *flexa* and the *metrum* (q.v., pp. 539 f.). The text must be analyzed just as in the Short Lesson. The final cadence for the Little Chapter, however, is different from the ending of any other recitative.

Rule:

The conclusion is a one-foot cadence.

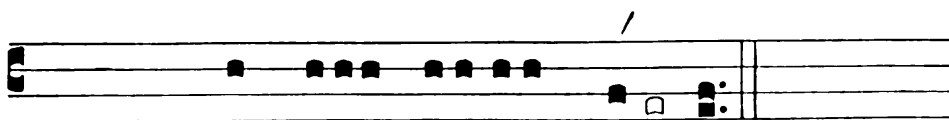
On the accent of the last foot, the voice drops a minor third to LA.

If the last foot is a Dactyl, its second-last syllable is sung on SOL, a full tone lower than the accent.

The last syllable is sung as a *pes*, SOL-LA, with both notes held.

The response *Déo grátias* is sung with this same cadence.

Example:



In saécula saecu-lórum. A- men.
Dé-o grá-ti- as.

EXAMPLE OF LITTLE CHAPTER MARKED

Benedíctus Déus, et Páter Dómini nóstri Jésu Chrístŷ, † Páter
 miséricórdiárum, et Déus totíus cónsolŷtiónis, * qui cónsolá-
 nós in ómni tribulátione nŷstrŷ.

Little Chapter

Sunday at Vespers

CHAPTER IV

RECITATIVES (cont'd): EPISTLES AND GOSPELS

I. THE EPISTLE

A. RECTO TONO STYLE

Except for the special melodic inflection required at each question, the Epistle may always be sung *recto tono*. The question cadence of the Epistle is the same melodic punctuation as that used in the Lesson, Prophecy, and Gospel. (Cf. Prophecies, A, 3, pp. 534 f.) When the *recto tono* style is used, the Epistle is sung on an even, well-sustained tone, with a slight softening and prolonging at all important punctuations and particularly at the ending of the Epistle. The widespread use of this style dates back to 1582, when Guidetti prescribed it in his *Directorium Chori*.⁸⁰

B. ANCIENT STYLE, AD LIBITUM

The other style of Epistle chant, the ancient style, may be used *ad libitum*. This form was once in general use until supplanted by the *recto tono* style. The ancient style provides four inflections that serve as musical punctuations. Each inflection is a melodic formula which embroiders the important cadences in the text and invites attention to God's message. It is this style that will be discussed in the following pages.

Inflections of the Ad Libitum Style

There are four different melodic inflections in the *ad libitum* style for the Epistle:

⁸⁰ W. H. Frere in Grove's *Dictionary of Music and Musicians*, under *Inflection*.

1. *Metrum* (half stop)
2. *Punctum* (full stop)
3. Question
4. Conclusion

1. Metrum

The *metrum* inflection represents a half stop and is sung usually at a colon or semicolon. It is a two-foot cadence with one preparatory syllable.

Rule:

On the preparatory syllable, the voice drops from DO to LA.

On the accent of the second-last foot, it rises to DO.

On the following syllables, it drops to TI, and then it rises to DO on the unaccented syllable(s) of the last foot, and the last note is held.

Example:

Jésus Chri- stŭs hé- ri et hó- di- e
 áb- i- i in A- rá- bi- am
 dí li- git á- ni- ma mé- a
 Humiliáte cá- pi- ta vé- stra Dé- o³¹

Note:

When sentences are very long, the *metrum* may be repeated several times if the sense permits. When the sentences are very short, the *metrum* is seldom used.

2. Punctum

The *punctum* is the full stop. It usually occurs at a period, and it is a two-foot cadence.

³¹ Cf. Footnote 38, p. 556.

Rule:

The *pes* DO-RE is sung on the accent of the second-last foot. The rest of the second-last foot is sung on TI.

On the accent of the last foot, the voice drops to LA, and then rises to TI on the remaining syllable(s) of the last foot.

If the last foot is a Spondee, both its notes are held; if a Dactyl, only the last note is held.

Example:



3. Question

The question has already been discussed in the Chapter on Prophecies and Lessons (cf. A, 3, pp. 534 f.).

4. Conclusion

The conclusion formula begins on the foot immediately preceding the last comma or break in thought of the final sentence. It centers around the accent of this foot *and* the accent of the last foot of the sentence.

Note:

The last sentence of an Epistle, even though it be a question, always ends with the conclusion formula.

Rule:

On the first of the above-mentioned accents, the *pes* LA-DO is sung, the foot finishes on DO, and the final note is held.

On the following syllables, the voice drops to TI.

On the accent of the last foot, the *pes* TI-DO is sung, the DO prevails to the end of the foot, and the final note is held.

Examples :

Dominant DO

.... in ómni bo-ni-[˘] tá- te
fides, spes, cáritas, trí-a haec:
qui est be-ne- dí- ctus

Dominant TI

Vet justí- ti- a et veri-[˘] tá- te.
má-jor autem hórum est cá-ri-tas.
in saécu-la sae-cu- lórum. A- men.

THE TITLE

The titles of the Epistles are divided into two classes :

- 1) Those that have a double inflection — *metrum* and *punctum*.
They are the Epistles of St. Paul and the Apocalypse of St. John.
- 2) Those that have a single inflection — *metrum*.
All the other Epistles have the single inflection.

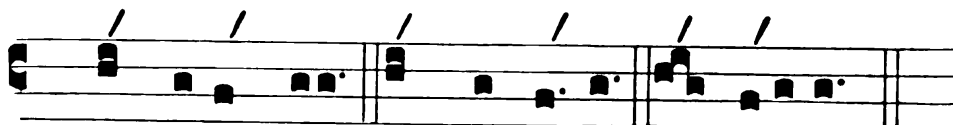
Examples :

Double Inflection

Lécti- o Libri [˘] Á- pó- ca- lý- psis
Lécti-o Epistolae be-á- ti Páuli A- pósto- li

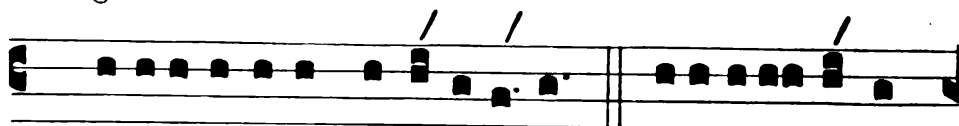


be-á-ti Jo-[^]annis A- p[^]osto- li. [^]ad Tí- tum
 ad Thessa-ló- ni- cén- ses.
 ad Phí- lip pén- ses.
 ad Cól- los sén- ses.

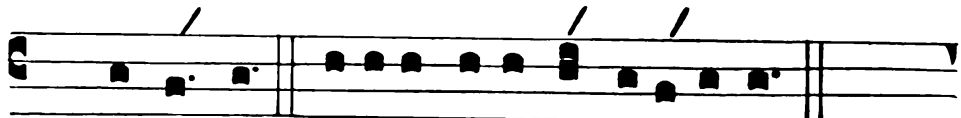


[^]ad Co-rín thi-os. [^]ad Hebraé- os. [^]ad Gá-la-tas.³²
[^]ad Ephé- si-os.
[^]ad Ti-mó-the-um. [^]ad Ro- má- nos.

Single Inflection



Lécti- o Acti- um A-[^]p[^]osto-ló-rum. Lécti- o Isa-[^]i- ae



Prophé- tae. Lécti- o Libri S[^]a- pi- énti- ae.

Note:

Both final notes of the Spondaic ending are held.

EXAMPLE OF EPISTLE MARKED

Lécti^o Epístola^e Beátⁱ Páulⁱ Apóstoli | [^]Ad Hebraeos

Frátres: | Chrístus assístens p^ontifex fúturórum bonórum, |
 per ámplius ét perféctius tábernáculum non mánufactum, id ést,

³² If the second-last foot of the *punctum* is incomplete, e.g., *ad (Gálatas)* the notes proper to that foot are grouped to form a *torculus*, which is sung on the "dangling" syllable, *ad*.

non hujus *crēatiōnis*; | néque per sánguinem hircórum *ŷut* vitulórum, | sēd per prǒprium sánguinem introívit sémel in sáncta, | aetérna redēptiōne invénta. || Si énim sánguis hircórum et taurórum, et cínis vítulæ aspérsus, inquinátos sanctificát ad émundat̃iōnem cárnis; | quánto mágis sánguis Christi, ¹ qui per Spíritum Sánctum sémetípsum óbtulit immáculátum Déo, ¹ émundábit cōsciéntiam nóstram áb opéribus mórtuis, *√ad* sérvíéndum Déo *ṽvénti*? || Et ideo nóvi tēstaménti *ŷ* médiátor est: | ut móрте intercedénte, ¹ in redēptiōnem eárum praevaricatiōnum, quae érant súb prióri tēstaménto, ¹ répromissiōnem accípiant, quí vocáti sūnt aetérnae hereditátis, ¹ in Christo J̃su *√Dómino* Nostro.

Epistle of Passion Sunday

II. THE GOSPEL

Although there are variant tones³³ for the chanting of the Gospel, the simple tone is so commonly used that it alone will be discussed. The Gospel is introduced by the salutation *Dóminus vobiscum*. This is sung *recto tono*, as is its response *Et cum spíritu túo*.

CADENCES

There are three different cadences used in chanting the Gospel:

1. *Punctum*
2. Question
3. Conclusion

1. The Punctum

This is used at the end of a declarative sentence. It is like a cursic cadence, in that its inflection follows a definite pattern applied to certain syllables which are determined numerically.

Rule:

On the fourth-last syllable the voice drops a minor third from the dominant DO to LA.

³³ *Liber Usualis*, pp. 107, 108.

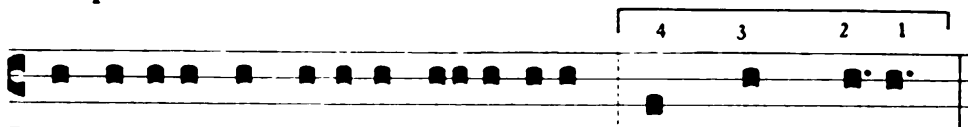
The last three syllables are sung on DO.

If the last foot is a Spondee, both its notes are held; if a Dactyl, only the last note is held.

Note:

In the Gospel the title uses the *punctum* cadence.

Examples:



Sequénti- a sáncti Evangéli- i secún- *dŭm* Mat- thaé- um.
 secún- *dum* Jo- án- nem.
 se- *cún-* dum Már- cum
 se- *cún-* dum Lú- cam.

2. The Question

The rules for the question are the same as those given for the question in Prophecies, etc. (A, 3, pages 534 f.)

3. The Conclusion

The conclusion is a two-foot cadence.

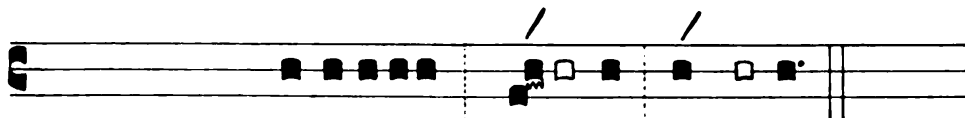
Rule:

On the accent of the second-last foot the voice drops from the dominant DO to sing the quilismatic *scandicus* LA-TI-DO.

The remaining syllables are sung on DO.

If the last foot is a Spondee, both its notes are held; if a Dactyl, only the final note is held.

Examples:



... de óculo frá- tris tú- i.
 ... consummati- ó- nem saé-cu- li.
 ... némo tóllet a vó- bis.
 ... qui vénit in nó-mi-ne Dó-mi-ni.

EXAMPLE OF GOSPEL MARKED

Sequéntia sáncti Évangélii secúndŭm Matthaéum.

In illo témpore: ' Accéssit ad Jésum máter filiórum Zébedaei cum filiis súis, ' adórans, et pétens áliquŭd ab éo. || Qui díxit éi: ' *Quŭd vŭs?* || Ait illi: ' Díc, ut sédeánt hi dúo filii méi, ' únus ad dexteram túam, et únus ad sinístram in *rěgno* túo. || Respóndens áutem Jésus, díxit: ' Nescítis *quŭd* petátis. || Potéstis bíbere cálicem, *√*quem égo bibitŭrus sŭm? || Dícunt *ě*: Póssumus. || Ait illis: ' Cálicem quídem méum bibétis: | sedére áutem ad dexteram méam vél sinístram, nón est méum dáre vóbis, ' sed quíbus parátum ést a *Pá*-tre méo.

Feast of St. John before the
Latin Gate, May 6. Gospel

CHAPTER V

RECITATIVES (cont'd): ORATIONS

I. TONES OF ORATIONS

There are two general classes of tones for Orations in use: those of later usage and the more ancient tones.

Tones of Later Usage

Of the tones which came into use later in the life of the Church's chant, two further divisions are distinguished, namely, the festal and the ferial tones.

Ferial tones are again subdivided into the *recto tono* type, and the semiferial type.

Ancient Tones

The more ancient tones are two: the solemn tone and the simple tone.

Working Rule

To discover what style of Oration-recitative must be sung in any given instance, the singer must consult the rules. For this reason, under each type of tone there is a list of rules governing that tone. On page 561 these rules are appended in tabular form.

But a working rule conveniently steps in: The Great Conclusion very seldom requires the semiferial tone; whereas the Little Conclusion almost invariably calls for it or its substitute *ad libitum*, the simple ancient tone. The rules for the use of conclusions are:

1. The *Great Conclusions* are sung only at Mass and the Canonical Hours.

2. The *Little Conclusions* are sung outside of Mass and the

Canonical Hours unless the contrary is prescribed in individual cases.³⁴

Note:

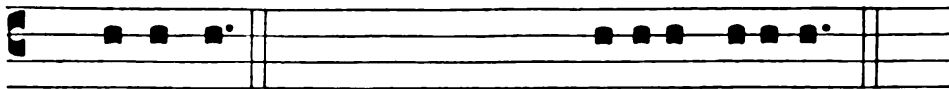
1. The different types of conclusions may be found in the section on Low Mass.

2. At least one Oration is known which lacks a conclusion entirely, i.e., the Oration after *Alma Redemptoris* for Christmas time.³⁵

Exhortations

The exhortation has three different formulas:

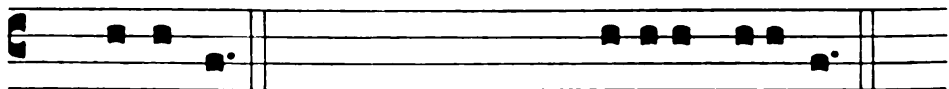
1.



O-ré-mus. Preceded by Dóminus vobíscum.
Et cum spírítu tú-o.

This is used to introduce the festal, recto tono ferial, and semi-ferial tones.

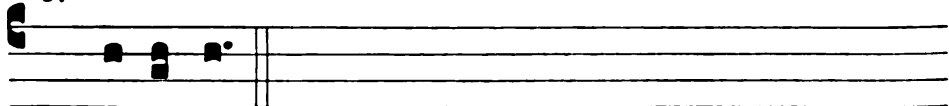
2.



O-ré-mus. Preceded by Dóminus vobíscum
Et cum spírítu tú-o.

This is used to introduce the simple ancient tone.

3.



O-ré-mus.

This is used to introduce the solemn ancient tone. The same

³⁴ The Little Conclusion, is called by some the "Extraliturgical" concl. Cf. Note 37.

³⁵ For this Oration either the simple ancient tone (with a minor third *punctum*) or the semi-ferial tone may be used.

formula, transposed, introduces orations preceded by *Flectámus génua*.



O-ré-mus. Flectá-mus gé-nu- a. Le-vá-te. Dé- us, qui....

II. INFLECTIONS OF ORATIONS

A. TONES OF LATER USAGE

1. Festal Tone

The festal tone is used on Sundays and feasts of double or semidouble rank for the principal Oration and for the commemorations and *Suffragia* as well.

- a) At Mass for all the Collects and all the Postcommunions.
- b) At Matins, Lauds, Vespers.³⁶
- c) At Terce before a Pontifical Mass.

The corpus of the Oration, when sung in the festal tone, is divided into three parts by means of the *metrum* and the *flexa*.

1) Metrum

The *metrum* usually occurs at the colon, sometimes at a semicolon. It is a one-foot cadence with two preparatory syllables.

Rule:

The preparatory syllables are sung on TI and LA.

The last foot is sung entirely on DO, and the final syllable is held.

³⁶ The Oration after the final Antiphon of the B.V.M. may not be sung in the festal tone.

Examples:

So-lemni-tá- tě lae- ti- fi- cas:
 Redíme- re di- gná-tus est:
 vocá- ri jus- sí- sti:

2) Flexa

The *flexa* occurs at a semicolon, or if there is no semicolon, at the first comma if the sense allows it. The *flexa* is omitted in very short Orations.

Rule:

On the last syllable of the phrase, the voice drops from the dominant DO to TI, and the note is held.

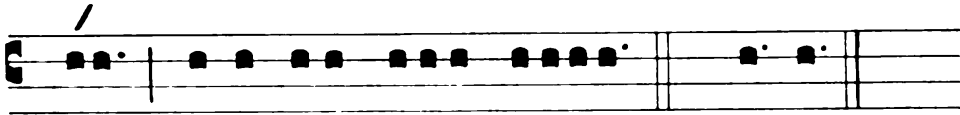
Examples:

peti-ti- ónis effé- ctŭm;
 Percé- pi- mus;
 Quae ré-cta sunt;

Of all the conclusions, *Per Dominum nostrum*, etc., is the only one which takes both *metrum* and *flexa*, but the *flexa* comes first.

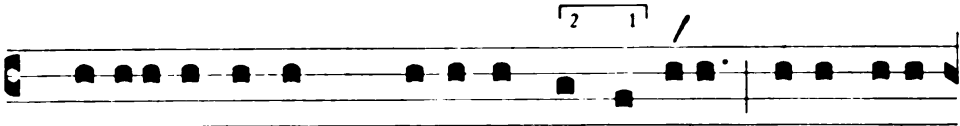
Example of a Conclusion With Both Flexa and Metrum

Per(e-úndem) Dóminum nóstrum Jé-sum Chrístum Fí-li-um
 tú-ŭm: qui técum vívit et régnat in unitáte Spíritus Săncti

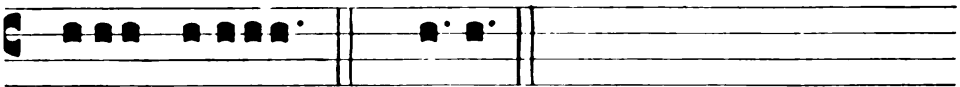


Dé-us: per ómni- a saécula saeculórum. R̃ A-men.

Example of a Conclusion Without a Flexa:

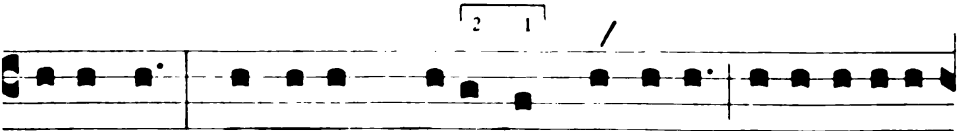


Qui vivis et régnas . . . Spí- ri- tus *S̃ancti* Dé-us: Per ómni- a

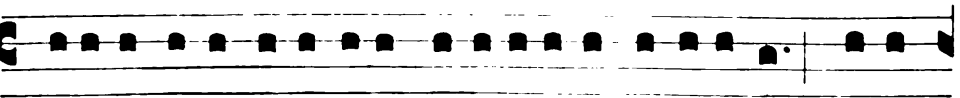


saécula saeculórum. R̃. Amen.

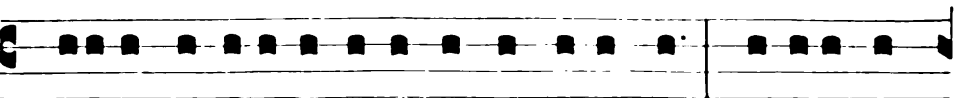
Example of an Entire Oration in the Festal Tone:



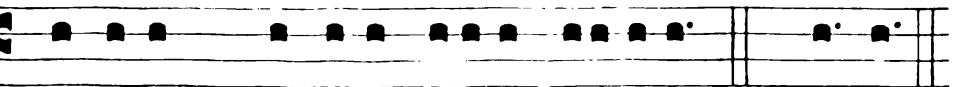
O-ré-mus. Da nó-bis, quaésŭ-mus Dó-mi-ne: u-ni-gé-ni-ti



Fí-li- i tú- i re-censí-ta na-ti-vi-tá-te respi-rá-rě; cú-jus



caelésti mysté-ri- o pásci-mur, ét po-tá-mur. Per e-úndem



Dó-mi-num... ómni- a saécu-la saecu-ló-rum. R̃. A-men.

(Postcommunion, Vigil of Our Lord's Nativity)

2. Ferial Tones

There are two ferial tones: *recto tono* type, and the semi-ferial type.³⁷

1) The Recto Tono Style

The Oration is sung on one note from beginning to end with slight pauses in the *corpus* and in the conclusion; these pauses occur wherever the *metrum* and *flexa* would have been used in the festal tone. This type is used:

1. At ferial Masses
2. At private votive Masses
3. At Requiem Masses
4. At Mass on feasts of simple rank
5. In Orations introduced by *Flectámus génua*
6. In Orations *Super Populum* after *Humiliáte cápita véstra Déo*³⁸
7. In the prayer *Líbera nos* of Good Friday
8. In all the Orations preceding the Holy Saturday Mass except those at the blessing of the fire and incense, which are read, not sung³⁹
9. At all the hours in ferial Offices
10. At all the hours on feasts of simple rank
11. In Orations of the Office of the Dead that have long conclusions
12. At the Small Hours on semidoubles and feasts of greater rank
13. In the Orations at the blessing of the font.

Example of the Recto Tono Type:

Collect, Mass for All Faithful Departed.

2) The Semiferial Type

The Oration is sung *recto tono*, but on the unaccented syllable(s) of the last foot of the prayer and also of the

³⁷ The *recto tono* style is called by some the "ferial tone"; the semiferial type is called by some the "extraliturgical" tone. (Cf. footnote 34, p. 552).

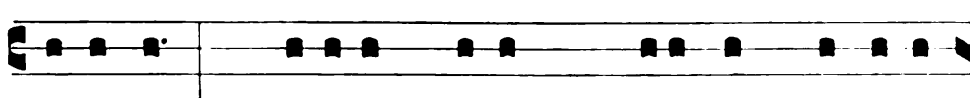
³⁸ *Humiliáte cápita véstra Déo* is sung with the *metrum* of the ancient style of the Epistle. Cf. p.

³⁹ *Antiphonale Romanum*, 1924, p. 52.*

conclusion, the voice drops a minor third from the DO of the recitation to LA. This type is used:

1. At the Orations after the *Asperges* and the *Vidi aquam*
2. At the Orations in the burial service and in the Office of the Dead when they have the little ending
3. At the Oration *Super populum* in Lent after *Humiliate capita vestra Deo*
4. At the blessing of the ashes, candles, and palms
5. At the Orations after the Antiphons of the Blessed Virgin, v.g., *Salve Regina*
6. At the Orations after the Litanies
7. At the washing of the feet — *Mandatum*
8. At other similar Orations, such as the Oration at Benediction and at the Oration *Dirige* at Prime.

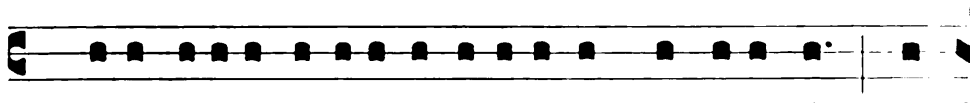
Example of the Semiferial Type:



O-ré-mus. Grá-ti- am tú- am, quaésu-mus Dó-mi-ne,



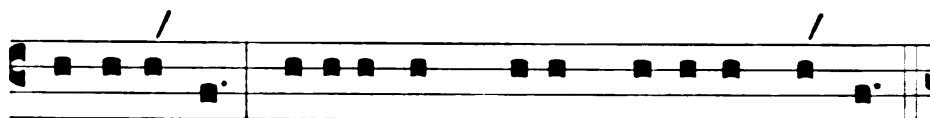
ménti-bus nóstris infúnde: ut qui, Ange-lo nunti- ánte,



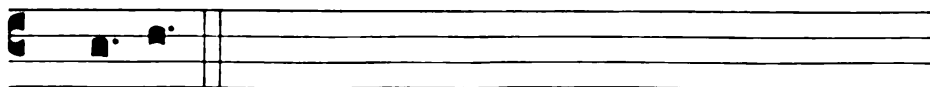
Christi Fí-li- i tú- i incarna-ti- ó-nem cognó-vi-mus, per



passi- ó-nem é-jus et crú-cem ad re-surrecti- ó-nis gló-ri- am



perdu-cá-mŭr. Per e-úndem Christum Dó-mi-num nóstrŭm.



Rŭ. A-men.

(Advent Oration, Alma Redemptoris)

B. ANCIENT TONES

There are two ancient tones which may be used *ad libitum*: the solemn tone and the simple tone.

1. The Solemn Ancient Tone

The solemn ancient tone, like the more ancient tones of the Gospel, is not in common use. A description of it may be found in the *Liber Usualis*.⁴⁰ This tone may be used for Orations at all Masses except the Orations of Requiem Masses and the Oration *Super populum* of Lent. It may be used also for the Orations preceded by *Flectámus gēnua*, and for all Orations at Matins, Lauds, Vespers, and Pontifical Terce, except the Oration after the Antiphon of the B.V.M.

2. The Simple Ancient Tone

Outside of Mass, the simple ancient tone may be used indiscriminately⁴¹ on any occasion which calls for either the modern

⁴⁰ *Liber Usualis*, p. 100.

⁴¹ SRC 3638, § 4, prescribes that the semiferial tone is to be used *coram Ssmo. Sacramento exposito, extra Missam et Horas canonicas*. This decree — dated July 18, 1885 — does not seem to exclude the optional use of the simple ancient tone at Benediction today, because Johner states explicitly that it may be used (in *A New School of Gregorian Chant*, Pustet, 1925, p. 321). Moreover, the Desclée publications insert the dagger and the asterisk in the text of *Déus, qui nobis sub sacramento mirábili*, without offering any apology or restrictive comment (cf. *Liber Usualis*, 1938, p. 1852; cf. also *Varii Cantus ad Processionem et Benedictionem SS. Sacramenti*, Tournai, 1929, p. 20*).

ferial or semiferial tone. In Mass its use is restricted to the Oration *Super populum* of Lent.

[*Editor's Note:* There is danger of confusing the simple ancient tone with the festal tone—a serious violation of rubrics. It will be better to disregard the simple ancient tone, unless both priest and choir can use it with facility.]

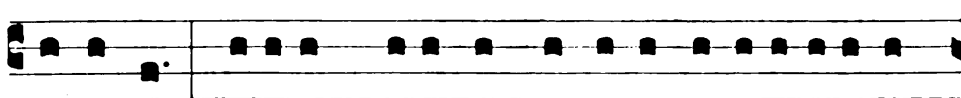
The simple tone employs three inflections: *flexa*, *metrum*, and *punctum*, respectively. If the Oration is rather long, the order is repeated as often as necessary, the *punctum*, however, being repeated only at periods. If the Oration is short, the *flexa* is omitted—the *metrum*, never.

Rule:

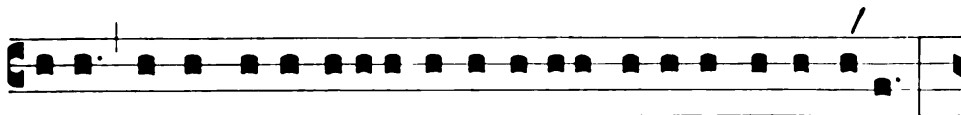
- 1) *Flexa*: the voice drops a minor third from DO to LA on the unaccented syllable(s) of the last foot of the phrase.
- 2) *Metrum*: this is the same as the *metrum* of the festal Tone.
- 3) *Punctum*: the voice drops a fifth from DO to FA on the unaccented syllable(s) of the final foot of the phrase.

N.B. The *punctum* used in the conclusion is a drop of a minor third from DO to LA.

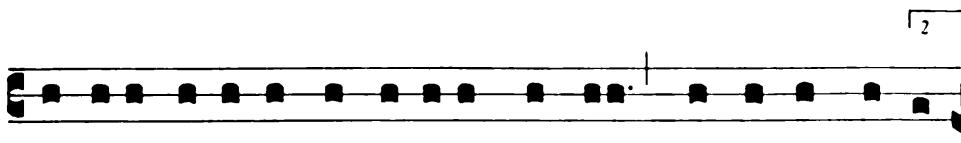
Example of the Simple Ancient Tone:



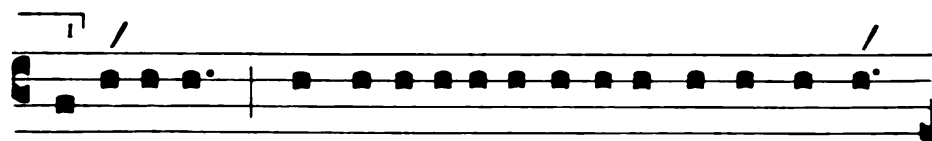
O-ré-mŭs. Vi-si-ta, quaésu-mus Dó-mi-ne, ha-bi-ta-ti-ó-nem



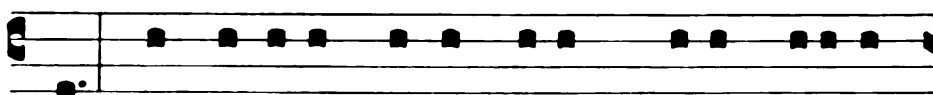
ístam, et ómnes insídi-as in-i-mí-ci ab é-a longe re-péllě. †



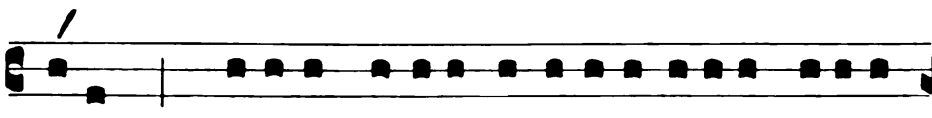
Ange-li tú-i sáncti há-bi-tent in é-a, qui nos in pá-cě



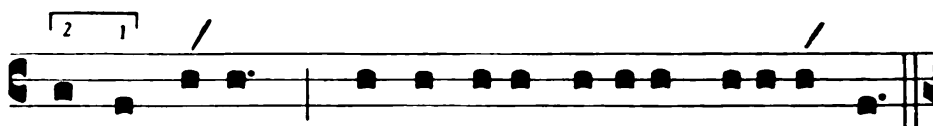
*custó-di- ant; * et be-ne-dicti- o tú- a sit su-per nos sĕm-*



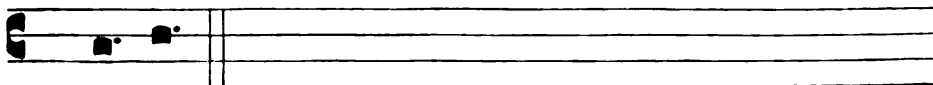
pĕr. Per Dó-mi-num nóstrum Jé-sum Christum Fi-li- um



tú-ŷm: † qui té-cum ví-vit et régnat in u-ni-tá-te Spi-ri-tus



*Săncti Dé- us, * per ómni- a saécu-la saecu-ló- rŷm.*



Rŷ. A-men.

PREPARATION NECESSARY

It is to be remembered that the Orations, although sung, must not cease to be prayers. Consequently you must give some time to the preparation of Orations, so that the prayer will be both understandable and a fitting offering to God. Rushing through an Oration will halt its clear enunciation, and often strangle its proper tone. Care must be taken that dactylic words such as *saecula* and *Dominus* are not condensed into two-syllable words. Both priest and organist should prepare the responses required by the tone of the Oration. The rendition will become more polished by lengthening and softening the last syllable before the conclusion, and the last syllable before the *Amen*.

ORDER FOR ORATION-RECITATIVE TONES

ANCIENT USAGE

LATER USAGE

	Festal	Recto Tono Ferial	Semiferial	Solemn	Simple	
M A S S	<ol style="list-style-type: none"> 1) Sundays 2) Feasts of double rank 3) Feasts of semi-double rank 	<ol style="list-style-type: none"> 1) Feasts of simple rank 2) Ferial Masses 3) Private Votive Masses 4) Requiem Masses 5) <i>Libera nos</i> on Good Friday 6) <i>Flectamus genua</i> 7) Orations <i>Super populum</i> after <i>Humil. cáp. véstr.</i> 	Orations <i>Super Populum</i> after <i>Humiliate cápita véstra</i>	<ol style="list-style-type: none"> 1) Masses of festal rite 2) Ferial Masses² 	Orations <i>Super Populum</i> after <i>Humiliate cápita véstra</i>	M A S S
O F F I C E	<ol style="list-style-type: none"> 1) Matins 2) Lauds 3) Vespers³ 4) Terce before a Pontifical Mass³ 	<ol style="list-style-type: none"> 1) All Hours on feasts of simple rank¹. 2) Small Hours on feasts of semidouble and greater rank¹. 3) Ferial Office³ 4) Office of the Dead: Orations with long conclusions 	<ol style="list-style-type: none"> 1) Office of the Dead, when Orations have the little ending 2) After anthems of B.V.M., v.g., <i>Sálve Regina</i> 3) The Oration <i>Dirige</i> at Prime 	<ol style="list-style-type: none"> 1) Matins 2) Lauds 3) Vespers³ 4) Terce before a Pontifical Mass³ 	Whenever <i>recto tono</i> or semiferial is prescribed in the Office	O F F I C E
O T H E R R I T E S	Festal Tone of Later Usage not permitted outside of Mass and the greater hours of the Divine Office	<ol style="list-style-type: none"> 1) Holy Saturday before Mass, except the oration for blessing fire and incense 2) Blessing of fonts 	<ol style="list-style-type: none"> 1) Orations after <i>Aspérgetes</i> and <i>Vidi aquam</i> 2) Burial Service 3) <i>Mandatum</i> 4) Orations after the Litany 5) Blessing of candles, ashes, palms, etc. 6) Oration at Benediction. Cf. footnote 41 (p. 558) 	Solemn ancient tone not permitted outside of Mass and the greater hours of the Divine Office	Whenever <i>recto tono</i> or semiferial is prescribed outside of Mass and Office. Cf. footnote 41 (p. 558)	O T H E R R I T E S

¹ Pontifical Terce excluded.
² But not the Oration *Super populum*.
³ The Oration after Final Antiphon B.V.M. is sung exclusively in the semiferial or in the simple ancient tone.

GLOSSARY

ABBEY — A canonically erected monastery, which, if consisting of monks, is independent of episcopal jurisdiction. Its community must include at least twelve monks ruled by an abbot, or twelve nuns ruled by an abbess. In the United States there are twenty Benedictine and three Cistercian abbeys whose communities consist only of monks.

ABBOT — The superior of a monastery of monks. He is elected for life by the professed monks of his abbey who are in Holy Orders. As father, teacher, and ruler, he possesses ordinary jurisdiction *in foro externo*. He likewise has the privilege of conferring upon his subjects Tonsure and Minor Orders, and has limited use of the Pontificals. He may, at times, pontificate.

ABSOLUTION — The ceremony after a Requiem Mass in which the priest says special prayers for the deceased and blesses the body before it is taken to the cemetery. If the body is not present, the service is held over the catafalque. Cf. p. 336.

ACTA APOSTOLICAE SEDIS — The journal determined by Canon Law to promulgate the *authentic and official* legislation of the Holy See. The decrees of the various Congregations and, in general, the pronouncements of the Curia, together with a listing of ecclesiastical appointments, are included in it.

AD LIBITUM — The expression of: (1) a choice offered on the ferial days of Lent up to Palm Sunday, the Ember days (exclusive of those days within the octave of Pentecost), the Monday of the Rogation days, etc., of saying either the Mass of the *feria* with a commemoration of the feast or *vice versa*

(2) a choice offered in the *Ordo* of selecting one of several Orations

(3) any free choice.

ALTAR — (1) High: The principal or main altar in a church. In a *consecrated* church at least this altar and the church should be consecrated together; if the high altar has already been consecrated, a side altar should be consecrated together with the church. In a church that is merely *blessed*, it is more proper that the high altar be at least quasi-fixed. It should stand free from

any wall, especially if it is a fixed altar, and its length, though not officially determined, is traditionally about ten feet. There should be at least three steps; however, more are allowed and, for a cathedral, even advised, in order that the platform may be higher than the episcopal throne. Though the number of steps is unlimited, the number must be uneven.

(2) Side (bye): Any altar in the church but the high altar.

(3) Doubled: An altar built so that Mass can be offered on either side of it.

(4) Fixed: An immovable altar, solidly built of *stone*. The *stipes* or supports should also be, at least for the most part, of natural stone. There must be a *sepulchrum* or cavity for the reposition of the relics. It may be in the center front of the top of the *mensa*, or it may be located in the center front, the back, or the top of a solid block of stone supporting the *mensa*. The altar must be fixed if the *mensa* and its supports are to be consecrated as one unit.

(5) Quasi-fixed: Strictly speaking, a portable altar, since it has the small altar stone, but the support is a permanent one of wood, stone, or some other appropriate material. It may not be consecrated with its support as one unit, but it may bear the title of a Saint and be privileged.

(6) Portable (movable): A small square piece of natural stone large enough to hold the base of the chalice and containing the required relics. As the quasi-fixed altar, it may not be consecrated together with its support but, unlike the quasi-fixed altar, it is not given the title of a Saint, nor can it be of itself privileged.

(7) Privileged: An altar at which a plenary Indulgence may be gained each time Mass is said. Nowadays the Indulgence is usually applicable only to the dead, although it may be applied to the living if gained on some altars in Rome.

The privilege is *local* or *real* when the Indulgence is attached to a particular altar, so that any person offering Mass on it gains the Indulgence. To have the privilege an altar must be *fixed* or *quasi-fixed*. Every altar has the privilege during the octave of All Saints and during the days of Forty Hours' Devotion.

The privilege is *personal* when it is attached to a certain person who gains the Indulgence wherever he offers Mass. Cardinals and bishops enjoy this personal privilege daily.

ALTAR STONE — (1) The small, square, consecrated stone which constitutes the portable altar.

(2) The entire top of a fixed altar.

AMBO (pl. *ambones*, *ambos*) — A raised platform, resembling a pulpit, and usually situated in the nave. Sometimes the Epistle and Gospel are sung from *ambones*, one located on the Epistle side and the other on the Gospel side. Cf. p. 213, ft. 89.

AMBRY — A small safe in which the Holy Oils are kept under lock and key. It is usually placed on or in the rear wall of the sanctuary on either the Gospel or Epistle side. Rubricists recommend that it bear the inscription *Olea Sancta* if the three oils are reserved, or *Sanctum Oleum Infirmorum* if it contains only the oils for the sick.

ANAMNESIS (a commemoration or recollection) — The term is especially applied to the commemoration of Christ's Passion, Resurrection, and Ascension in the prayer *Unde et memores* after the Consecration of the Mass.

ANTEPENDIUM (frontal) — A long decorative panel, usually of cloth, prescribed by both the Missal and the *Caeremoniale Episcoporum* as a covering for the *entire* front of the altar from the *mensa* to the platform. Its color is ordinarily that of the day (p. 8).

ANTIPHON — A brief verse of liturgical chant preceding and following a psalm or canticle. It is called *psalterial* if it is taken directly from the psalm following; it is *historical* if based on the feast of the day; sometimes the two types are mixed. An antiphon is *announced* when it is intoned before the psalm or canticle only up to the asterisk; it is *doubled* when the *entire* antiphon is sung before and after the psalm or canticle.

ANTIPHONALE ROMANUM (antiphonary, antiphoner) — The book containing all the parts of the Roman Breviary which are sung in choir.

ASPERSORY (*aspersorium*) — The container, usually a small metal pail, for holy water, used at the *Asperges*, the Absolution at the catafalque, etc.

ASSISTANT DEACONS (*chaplains*) — Those who assist the bishop at Low Mass, walk at his side in procession, or sit beside him when, vested in *cappa*, he sits at the throne. Prelates should never be assistant deacons, since their prelacy was conferred exclusively for papal service. But, if necessity requires it, according to their rank they must either set aside the mantellones and wear surplices over their cassocks, or set aside their mantellettas and wear surplices over their rochets.

ASSISTANT PRIEST — A priest who assists a bishop, abbot, or prothonotary at a Pontifical Mass. A newly ordained priest at his

first Solemn Mass may have an assistant priest. It is quite erroneous to refer to the assistant priest as the archpriest.

BALDACHIN (baldaquin, *baldacchino*) — A type of canopy placed above the altar and extending over the platform (p. 4). The word *baldachin* is an Italian derivative of Bagdad, whence the material for the baldachin formerly came. Now the term is used generically for any altar, processional, or episcopal canopy, regardless of its material.

BINATION — The offering of two Masses by one priest on the same day. Permission for binating may be granted by Papal Indult or by the Ordinary.

BOAT — The container of incense, generally oval in shape.

BUGIA (*palmatoria*, *scotula*) — A small hand candlestick used at pontifical functions. *Bugia* is derived from Bougie in Algeria whence the wax was obtained.

BUSKINS — Tailored stockings of silk cloth reaching to the knees, worn by the celebrant of a Pontifical Mass (the Pontifical Requiem Mass excluded). The color varies according to the color of the vestments.

CAEREMONIALE EPISCOPORUM — The ceremonial of bishops which consists of three parts. Rubrics governing the functions of a bishop and all his ministers upon and after his election are treated in the first part. The second part takes up the Divine Office and the Mass, episcopal anniversaries, the *Confiteor* chant, the publication of Indulgences, and, lastly, the bishop's blessing after a sermon. The third part deals with the diplomatic and provincial formalities to be observed by certain prelates in high diplomatic station.

The Congregation of Sacred Rites* has explicitly stated that the *Caeremoniale Episcoporum* is obligatory not merely in cathedrals, but in all churches in so far as the rubrics affect them (SRC 937, 4; 1666; 2888; 3839, 1).

* This Congregation is frequently referred to also as the Sacred Congregation of Rites. Both terms seem correct, the former because the *Codex Iuris Canonici*, in canons 253 and 1387, uses this term in referring to the Congregation and because it is used in the authentic collection of decrees of this Congregation; moreover, O'Connell in his recent three-volume ceremonial uses this term exclusively. The latter usage also seems correct because it is used in many official and semi-official documents.

CAMAURO — The large red velvet skullcap trimmed in ermine which is worn only by the Pope. One of white damask is worn during the Easter octave. This cap takes the place of the biretta.

CANON — (1) of the Mass: That part of the Mass which starts with the prayer *Te igitur* after the *Sanctus* and closes with the *Amen* before the *Pater noster*.

(2) the person: A cleric in Sacred Orders who is a member of a cathedral chapter or a collegiate chapter.

The cathedral canon assists the bishop in the administration of his diocese and participates in the chapter meetings. It is customary that he reside in the cathedral city and recite the Divine Office in his designated stall in the cathedral choir. There are no cathedral canons in the United States.

The collegiate canon's assistance does not extend to the administration of the diocese, but is restricted to the solemn celebration of the Divine Liturgy and to occasional parochial work.

The name "canon" was inspired by the regularity of the canon's life.

CANON PONTIFICALIS — A liturgical book containing the preparations for Mass, the *Ordo Missae*, the Preface, and the *Canon Missae*, together with the thanksgiving after Mass. In pontifical functions it replaces the altar cards. Frequently, this book is simply referred to as the *Canon*.

CANONICAL HOURS — The seven sections of the Divine Office: Matins and Lauds, Prime, Terce, Sext, None, Vespers, and Compline, each of which is assigned to a specified hour of the day.

CANOPY — A covering fixed or suspended over an object, indicative of its dignity, e.g., a baldachin, civory, tester, episcopal canopy, etc.

CAPPA MAGNA — A very full mantle with a hood of either fur or silk, according to the season, and a long flowing train. The *cappa* signifies authority and jurisdiction, and is worn by the Pope and Cardinals everywhere, by a Metropolitan in his province, by a bishop in his diocese, and by a few privileged prelates. The Pope's *cappa* is of red velvet or, for penitential seasons, of red serge; a Cardinal's, of red silk or wool; a bishop's, of purple wool.

CATAPALQUE — A framework of about the same dimensions as a casket and covered with a large black pall. Its position is in the middle aisle, just outside the sanctuary. Three lighted candles are placed on either side of it.

CATHEDRAL — The official church of a bishop in his diocese, where his throne or *cathedra* is permanently erected. It is cus-

tomary that the cathedral be in the city or town from which the diocese takes its title.

CHANCEL — The section between the altar and the nave intended for the liturgical choir. The choir is separated from the nave by the chancel screen. The name is derived from the Latin *cancelli* (railings of lattice work).

CHAPTER — (1) Cathedral: A group of canons instituted by the Holy See to observe the Divine Liturgy in a more solemn manner and to assist the bishop in the government of his diocese.

(2) Collegiate: A group of canons whose duties are restricted more or less to the observance of the Divine Liturgy in a more solemn manner and to occasional parochial work. Cf. *Canon*.

CHOIR — (1) That section of a cathedral, collegiate, or conventual church which is between the sanctuary and the nave. It is separated from the nave by the chancel screen. The stalls of the canons, monks, or nuns are set in the choir. In a wide sense of the term, all clergy (including seminarians) attending a liturgical service in front of the chancel screen, and in choir dress, may be said to form a choir. It is in this latter sense that the term is frequently used throughout this book.

(2) The group which sings parts of the liturgical music.

CHRISMALE (cerecloth) — The waxed linen cloth prescribed for a consecrated fixed altar, and placed under the three altar linens to prevent any soiling by the consecrated oils. It is also recommended for quasi-fixed and portable altars. Cf. p. 21.

CIBORIUM — (1) A solid metal vessel, similar to a chalice, but having a cover. It contains the consecrated Hosts for Holy Communion. At least the inside of the cup must be *gilded*. The ciborium should be blessed. When containing consecrated Hosts, it is placed in the tabernacle, covered with its veil.

(2) (civory, *ciborium magnum*): Strictly speaking, the canopy of wood, stone, or metal, supported by columns or piers, which covers the altar and platform. In a loose sense, the civory is sometimes referred to as the *baldachin*.

CLASSICAL POLYPHONY — The sacred counterpoint referred to in the *Motu Proprio* of Pius X. This term is especially applicable to the polyphony of the Roman School about the sixteenth century.

CLEMENTINE INSTRUCTION — The directions issued by Clement VIII to govern the rubrics and Indulgences of the Forty Hours' Devotion.

COLLEGIATE CHURCH — A church to which is attached a chapter

of secular canons whose duty is the solemn celebration of the Liturgy. Sometimes they also do regular parochial work.

CONCURRENCE — The succession of two Offices following one upon the other but joined in Vespers.

CONSECRATION OF A CHURCH — The solemn dedication of a church to the service and honor of God. A church which is to be consecrated may not be constructed of wood or metal. The bishop alone may consecrate it. The best indication of a consecrated church is the twelve crosses, each having a bracket to hold a candle. These crosses, attached to the places where the walls were anointed with chrism, must not be removed. The consecration is lost if the entire church or at least a major part of its walls are destroyed. It is also lost if the church, no longer fit for divine services and beyond repair, has been given over by the Ordinary to a profane use.

CONVENTUAL MASS — Cf. *Mass, Conventual*.

COTTA — The shortened surplice, extending to the hips.

CROZIER (crosier) — The gold or silver staff, symbolic of authority and jurisdiction, which is given to all bishops and abbots. The Pope is the only bishop who does not carry the crozier, since tradition has it that St. Peter gave his to the first bishop of Treves. When the crozier is carried, the curved crook at the top should *always* be turned forward. Since the crozier is a symbol of jurisdiction, Cardinals may use it anywhere but in Rome, where they use it only in their titular churches; archbishops may use it in their provinces, bishops, in their dioceses, and abbots, only in their abbeys (unless a special concession is given for using it outside the abbey).

CUSTODIAL — The round metal case in which the lunette is kept. Cf. *Pyx*.

DEACONS OF HONOR — The two clerics in the vestments of a deacon who assist the bishop at Pontifical Mass and Vespers, or who sit beside him when he attends a Solemn Mass vested in cope. The term *archpriest* is in no way connected with a deacon of honor.

DEDICATION OF A CHURCH — The designation of a building for divine worship by either a blessing or a consecration. If a church has only a simple blessing, it is not permitted to celebrate the liturgical feast of the dedication.

DOMESTIC PRELATE (*prelate di mantelletta*) — An *honorary* dignity conferred by reason of personal merit, by which one is con-

stituted a member of the papal household. His dress as a prelate is similar to a bishop's when the latter is outside his diocese, his distinctive garment being the *mantelletta*. The use of the *bugia* at Mass is also granted. The appointment is *personal* and *permanent*. A domestic prelate is addressed: *Right Reverend Monsignor*.

DOSSAL — A curtain, often of velvet or tapestry, hung behind the altar as an adornment. It may be suspended from the altar canopy.

EMBOLISM (from the Greek: "to insert") — The prayer that immediately follows and develops the *Pater noster* in the Mass.

EPIKLESIS (from the Greek: "to call upon") — An invocation of the Holy Spirit on the *oblata*.

EPISTOLARIUM (epistolary) — The book containing the Epistles to be sung by the subdeacon at Mass. Cf. *Evangelarium*.

EVANGELIARIUM — The book containing the Gospels to be sung by the deacon at Mass. The two books, the *Epistolarium* and the *Evangelarium*, are nearly always combined to form the *Comes* or the *Lectionarium*.

EWER — The ornamented pitcher containing water for the washing of the prelate's hands at pontifical functions.

FALDSTOOL — A portable folding chair, so built that it may serve as a seat or as a prie-dieu. It is used by a bishop when he is not in his own cathedral or when he is not at his throne. Certain other prelates also are privileged to use the faldstool.

FAMILIARES — In pontifical functions, the assistants of a bishop who are vested in the *ferraiolo*.

FANONS — (1) (*infulae, vittae*): The two small flaps attached to the back of the miter, which fall over the shoulders when it is worn.

(2) The silken mantle striped in red and gold and worn by the Pope when celebrating Solemn Pontifical Mass. The Pope alone is permitted to wear it.

FERRAILOLO — The black Roman cloak of light wool, with a wide, stiff collar. It is considered the proper complement of a cassock.

FERRAIOLONE — The fuller Roman cloak worn on solemn occasions. For certain prelates the ferraiolone is of purple silk.

FOLDED CHASUBLE — A chasuble with its front shortened or

pinned up; it is worn by the deacon and subdeacon on certain days. Cf. p. 206.

FRAGMENT — A piece of Host detached from the celebrant's large Host at Mass or from the small Hosts distributed in Communion.

GENUFLEXORIUM (kneeling bench) — A wide, draped prie-dieu used by a bishop.

GLOVES (*chirothecae*) — Silk gloves matching the color of the vestments. They are worn by all prelates while celebrating a Pontifical Mass (the Pontifical Requiem Mass excluded).

GRADINE — A ledge or shelf set on the *mensa* to hold candles, reliquaries, and flowers. These shelves are permitted, but if they are used, they must stand free of the tabernacle.

GRADUALE ROMANUM — A book containing the Ordinary and all the proper parts of the Mass which are to be sung by the Choir during the entire liturgical year.

GREATER LITANIES — The ceremony including the chanting of the Litany of the Saints and the procession which precedes the Rogation Mass on April 25. The ceremony is in no way connected with the feast of that day (St. Mark).

GREMIAL (*gremiale*) — A square veil or cloth placed on the lap of a prelate while he is seated during a ceremony.

a) Precious gremial: a silk veil of the same color as the vestments. Its use is restricted to a Pontifical Mass, since it is intended only as a protection for the *chasuble*.

b) Linen gremial: a washable linen cloth used at such ceremonies as the offering of candles, the blessing of the Holy Oils, ashes, and palms, and the anointings at the ordination to the priesthood and episcopal consecrations.

HEBDOMADARIUS (hebdomadarian, hebdomadary) — The priest appointed for a week to offer the conventual Mass and lead in the recitation of the Divine Office.

HOLY OILS — Three separate oils blessed by the bishop on Maundy Thursday: the oil (olive) of the sick, the oil (olive oil and balsam) of chrism, and the oil (olive) of the catechumens.

HORN (of an altar) — Any corner of the altar.

INDULT — A faculty granted to do that which ordinary ecclesiastical law does not allow, e.g., a missionary priest to administer Confirmation.

INFERIOR MINISTERS — Any minor assistant in a ceremony, i.e., one whose office is subordinate to that of the celebrant, deacon, and subdeacon.

KYRIALE — The separate book, or the section of the *Graduale Romanum*, which deals with the Ordinary of the Mass. It contains eighteen different Gregorian Chant Masses, each of which is assigned to a particular rank of feast or season.

LECTERN — The portable reading desk or bookstand for the support of the liturgical books used in ceremonies. It stands on the floor and is designed to hold the book sufficiently high that one may read conveniently while standing.

LECTIONARIUM (lectionary) — (1) The book containing the Epistles and Gospels chanted at Mass by the subdeacon and deacon
(2) The book containing the Lessons for Matins
(3) The book containing all the liturgical Lessons.

LEONINE PRAYERS — The prayers ordered by Pope Leo XIII to be said after Low Mass. In 1930 Pope Pius XI directed that these prayers, which were originally directed to the settlement of the Roman Question be said for the conversion of Russia. Cf. pp. 56 ff.

LESSER LITANIES — This ceremony differs in no way from that of the *Greater Litanies*. It is held on the other three Rogation days (the three days before Ascension Thursday). The term *Lesser* merely denotes that this ceremony is not so old as the other. Cf. *Greater Litanies*.

LIBER USUALIS — A compendium of chants to be sung on Sundays and on greater feasts. It is compiled principally from the *Graduale Romanum*, *Antiphonale Romanum*, and the Missal.

LUNETTE (*luna*, *lunula*, *pyx*) — Two hinged pieces of gold or gilded metal in the form of a crescent which hold the Host for exposition. The lunette is inserted into the monstrance. Sometimes two glass faces are attached to the lunette for further protection.

Also used for this purpose are two glass surfaces enclosed by a circular band of gold. This latter container is sometimes called the *pyx*.

LUSTRAL WATER — Water blessed according to the form in the *Rituale Romanum*.

MAJOR FERAL DAY — Weekdays of special importance. They are either privileged or nonprivileged.

(1) **Privileged:** The Mass of such a day takes precedence over the Mass of any feast which may occur on the same day. These days are Ash Wednesday and the first three days of Holy Week.

(2) **Nonprivileged:** The Mass of such a day takes precedence over an Office of simple rite only. These nonprivileged ferias are the ferias of Advent and Lent, the September Ember days, and the Monday of the Rogation days.

MAJOR SUNDAY — A Sunday of the first or second class. Cf. Sunday.

MANTELETTA — A sleeveless coat of silk or wool reaching to the knees. It is worn by Cardinals in Rome (outside their own titular churches), bishops and abbots outside the boundaries of their jurisdiction, and by other domestic prelates. Since it symbolizes only restricted jurisdiction or no jurisdiction at all, it is never worn by the Pope.

MANTELLONE — A purple, sleeveless coat reaching to the ankles, with two narrow bands attached to the shoulders of the same length as the garment. It is worn over the purple cassock by prelates of the second rank (chamberlains), but never over the surplice or the rochet, since the latter two are liturgical garments, and the mantellone is not.

MASS — (1) **Conventual:** The Mass (usually a High Mass) that is offered at a determined time between the canonical Hours where the Divine Office is said in choir. Together with the Divine Office, it constitutes the Sacred Liturgy for the day in the monastery or cathedral.

(2) **High (Sung Mass, *Missa Cantata*):** The Mass which according to ceremonial splendor lies between the Low and the Solemn Mass. With the exception of the Epistle, which may be sung by a Lector (p. 269), the High Mass is sung by celebrant alone. The choir sings the same parts which it sings in a Solemn Mass. Four or six candles are lighted, and, with the consent of the Ordinary, incense may be used (cf. p. 269). The word *High* is often used in place of *Solemn* to describe a Mass in which deacon and subdeacon assist the celebrant. This usage, however, is likely to lead to confusion.

(3) **Low:** The Mass which has the least ceremonial solemnity. Usually only two candles are lighted and, ordinarily, only one server is permitted. No part of the Mass is sung.

(4) **Parochial:** (a) The Mass offered for the benefit of the people of the parish on all Sundays and on certain feasts during the year.

- (b) The principal Mass in a parish church on Sundays and holydays of obligation. This Mass should, properly, be sung or have some other note of solemnity, such as two servers and four lighted candles. The *Asperges* should precede the parochial High or Solemn Mass on Sundays, though this is not of obligation (p. 185, ft. 23).
- (5) Pontifical: The Solemn Mass celebrated by a bishop or a prelate so privileged, according to the rubrics in the *Caeremoniale Episcoporum*. Vested in pontifical vestments, the Ordinary celebrates from the throne; a bishop outside his diocese, from the faldstool. Beside the usual ministers, the Ordinary has an assistant priest, two deacons of honor, and attendants for the miter, crozier, etc. A seventh candle is lighted if the celebrant is the Ordinary.
- (6) Private: (a) A Mass offered merely out of devotion, or for a stipend, but not specifically for the needs of a congregation.
- (b) A Mass offered in a place not open to the public, e.g., in a private oratory.
- (c) Any Low Mass (exclusive of the conventual Low Mass). In this sense it is opposed to High and Solemn Mass, and also to a conventual Mass.
- (d) Any Low Mass, including a conventual Low Mass. In this sense it is opposed only to High and Solemn Mass.
- (7) Public: (a) A Mass which the public may attend.
- (b) A Mass offered for the common intention of a group, e.g., the conventual Mass or the parochial Mass.
- (8) Recited (*Missa Recitata*, Dialogue Mass): A Low Mass at which the congregation makes the ordinary responses together with the server. Sometimes the congregation recites those parts of the Mass which in a High Mass are sung by the choir (p. 134).
- (9) Requiem: A Mass offered for the dead.
- (a) *Cotidiana*: The ordinary daily Requiem Mass.
- (b) *Exequial*: The Requiem Mass offered at the funeral.
- (c) *Month's Mind*: The Requiem Mass offered on the thirtieth day after the death.
- (10) Solemn: The complete liturgy in which the deacon and subdeacon assist the celebrant.

(11) Sung Mass (spelled with small "s," "sung"): When used thus indefinitely this expression applies equally well to both the High and Solemn Mass. Spelled with a capital "S," it is frequently used as the term for High Mass. Cf. *Mass, High*.

(12) Votive: Cf. *Votive Mass*.

MEMORIALE RITUUM — A liturgical book compiled by Pope Benedict XIII, treating of the ceremonies of Candlemas Day, Ash Wednesday, and Holy Week, in parish churches which lack the number of ministers required for solemn services. It was revised by Pope Benedict XV in 1920.

MENSA (altar table) — (1) The entire slab of stone which tops a fixed altar.

(2) The small square altar stone of a portable altar. (Usually its entire upper support is referred to as the *mensa*.) Every *mensa* has five Greek crosses cut into it to indicate the places anointed at its consecration.

METROPOLITAN — The archbishop of a province. The dioceses of the province are called suffragan dioceses.

METROPOLITAN CROSS — Generally known as the archiepiscopal cross, it resembles the usual processional cross. It is always carried with the *Corpus* facing the archbishop. Since it symbolizes jurisdiction, this cross should not be carried outside the archbishop's province. The custom of having a double arm on the cross (a patriarchal or primatial privilege) is improper.

MINOR FERAL DAY — Any ordinary day during the week on which the Office of a feast is not said. Cf. *Major Ferial Day*.

MITER — A pontifical hat consisting of two flat pieces ending in a point. Two fanons or flaps are suspended from the back. All prelates who have the use of the *pontificalia* may use the miter since it is *not* a sign of the episcopacy and still less of jurisdiction. There are three miters: the elaborate, jeweled *Precious* miter; the plain, cloth of gold, *Golden* miter; and the *Simple* miter of white silk or linen with red fringe at the ends of the fanons. The Simple miter of the Pope is of silver cloth.

MORSE — The elaborate clasp or clip attached to the flap of a cope to fasten it. This clasp is frequently enameled and jeweled. Only the Pope, Cardinals, and Ordinaries may wear it, since it is an indication of jurisdiction.

MOZZETTA — A short cape. It is worn over the rochet by the Pope and Cardinals, and, since it is a sign of jurisdiction, by archbishops, bishops, and abbots within the boundaries of their jurisdiction. The privilege of using it is sometimes granted to members

of cathedral and collegiate chapters. The color of the mozzetta is white, red, purple, or black according to the season of the liturgical year and the dignity of the person who wears it. The Pope's mozzetta is usually of red velvet trimmed in fur, but during Holy Week he has the exclusive right of wearing the white mozzetta. The privilege of wearing a stole over the mozzetta also belongs only to the Holy Father.

NARTHEX — In the early Christian period, the west end of the interior of the church which was screened off to accommodate the catechumens. Now the term is loosely applied to the vestibule and even to the porch of the church.

NAVE — The section of a church outside the sanctuary (and outside the choir also, if there be one). Architecturally the term refers to the open space in the center of the church, but generally the term is taken to mean the entire section, including the side aisles. The laity are accommodated in this section; thus, perhaps, arises the name *nave* (*navis*, a ship), referring to "the bark of Peter."

NUPTIAL BLESSING — The solemn blessing which the Church intends that every couple should receive. However, it may not be given at the forbidden times, at a mixed marriage, or if the bride has already received it. Cf. pp. 434 ff.

O ANTIPHONS (*Greater Antiphons*) — Antiphons so called because they begin with the exclamation *O* and a Messianic title of the Saviour. They are doubled at the *Magnificat* in Vespers from December 17–23, inclusive.

OCCURRENCE — The occurring of two Offices on the same day (e.g., a feast falling on a Sunday).

OCTAVE — A period consisting of a feast day and the following seven days. There are three types of octaves:

(1) Privileged: The Mass of the feast (or the proper Mass of the particular day during the octave) is either celebrated or commemorated every day during the octave. There are three classes of privileged octaves:

(a) Privileged octave of the first order: the Mass of the feast and the proper Mass for the day within the octave is always said, regardless of the rank of another

occurring feast. There are two such octaves: the octaves of Easter and Pentecost.

- (b) Privileged octave of the second order: The Mass during the octave gives way only to doubles of the first class. The Mass on the octave day replaces even doubles of the first class which are not celebrated as such in the universal Church. There are two such octaves: the octaves of Epiphany and Corpus Christi.
- (c) Privileged octave of the third order: The Mass during the octave is preferred to all simple Offices. The Mass on the octave day is preferred to all Offices except doubles of the first and second class. There are three such octaves: the octaves of Nativity, Ascension, and Sacred Heart.

(2) Common: Both the Mass and the commemoration of it may be omitted at times during the octave. The Mass during the octave takes precedence only over simple feasts. On the octave day, however, it takes precedence over all Offices which are not doubles of the first and second class. The feasts which have a common octave are all doubles of the first class not previously mentioned.

(3) Simple: The Mass itself is not said during the octave, nor is it commemorated. On the octave day, however, the Mass of the octave is preferred to simple feasts, though it permits the commemoration of them, and excludes entirely the Mass *de S. Maria in Sabbato*. The simple octaves are the octaves of doubles of the second class.

ORATIO IMPERATA — The Oration prescribed for a special purpose by the Pope, Ordinary, or religious superior with the permission of the Ordinary. It is added to the other Orations of the Mass. Cf. pp. 154–155.

ORATORY — A building other than the parish church set aside for divine worship; it is founded primarily, though not always exclusively, for a community, family, or individual. Its size is not prescribed. There are three types of oratories:

(1) Public: An oratory to which the general public has the canonical right of access during services, and which may be consecrated and have a title. The celebrant must follow the *Ordo* of the oratory.

(2) Semipublic: An oratory created for the use of a community in a college, hospital, or similar institution. Obviously and

necessarily, the general public's use of such an oratory is not without certain restrictions. However, the obligation of hearing Mass may be satisfied in the semipublic, as well as in the public oratory.

(3) **Private:** An oratory (sometimes called "domestic") which is built in a private home for the benefit of an individual, his family, and his servants; ordinarily these alone can satisfy the obligation of hearing Mass in such an oratory. Private mortuary chapels in cemeteries are granted an exception in this latter regard.

ORDINARY — (1) of the Mass: The permanent and unchanging parts of the Mass, about which are set the prayers proper to a particular day.

(2) the person: A cleric possessing jurisdiction in the external forum over a certain locale. In common speech the term almost without exception refers to the bishop of a diocese.

ORPHREY — The cross or column on the back and front of the chasuble; the term is used also to include the wide bands on the front of the cope.

PALLIUM — A wide circular band of white wool with a pendant attached to the front and back, and with six black crosses stitched on it. It is worn over the chasuble. Symbolic of the plenitude of the episcopal power, the pallium is worn by the Pope at all times. It is worn by archbishops also as a mark of their participation in the Pope's supreme pastoral office. The *Pontificale* specifies the certain times when an archbishop may wear it. As a mere honorary dignity, the pallium is occasionally conferred upon bishops.

PAPAL CHAMBERLAIN (prelate *di mantellone*) — One who has the dignity, either honorary or actual, of attending the person of the Pope. A chamberlain is classified as a secondary prelate of the papal court and enjoys the prelatical title and honors. His prelacy, however, is a mere honor attached to his office and is usually lost at the death of the reigning Pontiff. Until his appointment has been renewed by the new Pope, the garments distinctive of his office must be set aside. He is addressed: *Very Reverend Monsignor*.

PARTICLES — The small Hosts used for the Communion of the faithful.

PASCHAL CANDLE — The tall ornamented candle pierced with five grains of incense, which represent the five wounds of Christ. It is lighted with the newly blessed fire on Holy Saturday and remains in the sanctuary (on the Gospel side) until Ascension

Thursday. It is symbolic of Christ the Light of the world and has a special meaning for the catechumens who are received into the Church at this time. Cf. p. 13.

PASCHALTIDE — The season of the liturgical year, extending from Holy Saturday to the Saturday after Pentecost. The theme of this season is one of rejoicing with the risen Christ.

PAX — The ceremonial reverence known as the kiss of peace.

PAX-BREDE (*instrumentum pacis, osculatorium, pax, pax board*) — A small plate usually of metal and provided with a handle. It is kissed by the celebrant and then is passed to those who are to receive the kiss of peace or the *pax* rite.

PECTORAL CROSS — (1) The ordinary pectoral cross: a small cross resting on the breast and suspended by a chain. It is worn in ordinary daily life over civilian or ecclesiastical garb by Cardinals, bishops, abbots, and certain privileged prelates and canons. The similar cross worn by nuns is not a pectoral cross, but merely a part of their habit.

(2) The pontifical pectoral cross: A small cross hollowed out to contain relics. It is usually studded and is suspended on a cord, at the end of which is a gold tassel. All prelates privileged to use the Pontificals may wear it at ecclesiastical functions and especially at the Pontifical Mass.

PER BREVIOREM — The short approach to the sedilia:

(1) either by genuflecting at the center of the altar and descending the side steps

(2) or, when at the book on the Epistle side, by omitting the genuflection and bow (p. 204) and descending the side steps at once.

PER LONGIOREM — The long approach to the sedilia by genuflecting at the foot of the altar at the center and then going to the sedilia.

Both *per brevior* and *per longior* are also used to indicate the method of returning to the altar, either directly or with a genuflection at the center.

PERICOPE — A selection from the Bible to be sung or read in the Sacred Liturgy.

PLATFORM (footpace, *suppedaneum, predella*) — The highest level or floor at the top of the altar steps, on which the celebrant stands during the celebration of Mass.

PLUVIALISTA (cope-bearer) — One vested in cope, particularly at the solemn recitation of the Divine Office. The *pluvialista* must at least have received Tonsure.

PONTIFICALE (*Pontificale Romanum*) — A liturgical book dealing with episcopal ceremonies outside of Mass. The *Pontificale* is divided into three parts. The first treats of the sacramental ceremonies of Holy Orders and Confirmation and various personal blessings. The second part deals with the consecration of objects, e.g., churches, chalices. The third part treats of such diverse ceremonies as the visitation of a church, blessing of Holy Oils, announcement of movable feasts on Epiphany, etc.

PONTIFICALS (*Pontificalia*) — The regalia used by prelates when celebrating the Sacred Liturgy with pontifical solemnity. It includes buskins, sandals, gloves, dalmatic, tunic(le), ring, pectoral cross, miter, and the *Canon Pontificalis*. The use of the throne and crozier is reserved to Cardinals, bishops, and abbots.

PONTIFICATE — To use the Pontificals in the celebration of the Sacred Liturgy.

PRECES ET PIA OPERA — The official publication of the Holy See listing all indulgenced spiritual exercises. It is the successor to the *Raccolta*.

PRELATE, GREATER — Cardinals everywhere and other prelates in the locales of their jurisdiction.

PRELATE, LESSER — A prelate who possesses no jurisdiction in the external forum, or who is outside the boundaries of his jurisdiction.

PRIE-DIEU — A small kneeling bench with an armrest. Cf. *Genuflexorium*.

PRO-CATHEDRAL — The church which temporarily (i.e., until a more fitting structure can be built) contains the bishop's throne or *cathedra*. It has all the liturgical privileges of an ordinary cathedral.

PROCESSIONAL CROSS — The cross attached to a long staff, which is carried (with the *Corpus* facing forward) at the head of processions.

PROFANATION OF A CHURCH — The legitimate converting of a church by the Ordinary to a secular or nonreligious use because it is unfit (beyond repair) for divine service. The term is merely technical and implies no desecration whatsoever.

PYX — (1) In general: a container for consecrated Hosts.

(2) Specifically it is:

(a) The round metal case (*custodial*) which holds the lunette

(b) A covered metal box or case which is used to carry the Host on sick calls

(c) The ciborium

(d) Two glass surfaces enclosed by a circular band of gold, in which the large Host for the monstrance is kept. Cf. *Lunette*.

RECITATIVE (recitation) — A musical declamation consisting principally of a monotone recitation, often punctuated by various simple inflections, which may be readily applied to any liturgical text.

RECTO TONO — Sung on the same note, i.e., without any inflection.

REREDOS — The ornamental structure of wood or stone behind the *mensa* into which statues and paintings are frequently set. It seems contrary to the correct liturgical spirit to make the reredos so large and imposing that the altar, which is the essential thing, appears to be a mere unassuming addition.

REVERENCE — A ceremonial gesture of respect. There are three kinds: the bow, the genuflection, and the kiss.

RIDDELS — The curtains that hang at the sides of the altar.

RING — The symbol of a bishop's or abbot's betrothal to the Church. Prelates who have the privilege of using the Pontificals may also wear a ring. There are three kinds of rings:

(1) Pontifical: an elaborately studded ring used at Pontifical Mass

(2) Ordinary: a jeweled ring worn in daily life

(3) Simple: a plain gold ring conferred on Doctors of Theology. This ring is not worn at liturgical functions.

RITUALE ROMANUM — The liturgical manual giving the rubrics for the administration of the Sacraments, churching, exorcising, processions, the burial rite, and a wide range of blessings for many and various objects.

RITUS SERVANDUS (*Ritus servandus in celebratione Missae*) — The section in the front of the Missal containing the rubrics for the celebration of Mass.

ROCHET — A garment similar to a surplice, but larger and having narrow sleeves. It is made of white linen trimmed in lace and reaches to the knees. It is worn by all episcopal and domestic prelates and abbots. The uncovered rochet symbolizes ordinary jurisdiction, although in actual practice the rochet is always partly covered by some vestment.

SACRED MINISTERS — The major ministers of a Solemn Mass, namely, the celebrant, deacon, and subdeacon.

SACRARIUM — A basin with a drain leading to the ground for

the deposition of blessed articles such as holy water, blessed ashes, etc. It is usually placed in the sacristy, and it should be covered.

SANCTUARY (*presbyterium*) — The section of the church between the choir and the altar, i.e., the immediate space about the altar. If there is no choir, it is that part of a church between the altar and the Communion rail.

SANCTUS CANDLE (Elevation candle) — The candle which the Missal prescribes to be lighted from the *Sanctus* until after the Communion. Cf. p. 13.

SANDALS — Silk slippers with a thin sole and either a flat heel or no heel at all. They match the color of the vestments and are worn over the buskins by the celebrant of a Pontifical Mass (except the Requiem Mass).

SCHOLA CANTORUM — (1) A special group of male singers who sing the more complex chants. When they have become proficient in Gregorian Chant, they may, according to Pius X, undertake the rendition of classical polyphony.

(2) In a wide sense, any group of singers at a liturgical service.

SEDILIA (sedile, bench, *scamnum*) — The long bench used to seat the celebrant, deacon, and subdeacon at Mass; it usually stands on a platform. The sedilia may have a back and be covered with a purple or green cloth according to the season. Separate chairs are not permitted.

SEPULCHRUM (sepulcher) — The hollow in an altar stone into which relics are placed.

SIMAR (zimarra) — A garment resembling a cassock, but having a short cape attached to the collar and short, half sleeves over the usual sleeves. The Pope's simar is white; that of prelates is black with the proper piping. Vicar Generals, diocesan administrators, and Rectors of seminaries may wear a simar which is entirely black.

SPRINKLER (aspergil, *aspergillum*) — A rod-shaped hand instrument, used to sprinkle holy water. It is usually of metal with a perforated bulb at the end, though bristles are sometimes used instead of a bulb.

STIPES (*stipites*) — The support of the *mensa*. For the greater part it should be of natural stone.

SUNDAY — (1) of the first class: The Mass of such a Sunday takes precedence over all feasts which may occur on the same day. These Sundays are the first Sunday of Advent, all the Sundays from the first Sunday of Lent to Low Sunday inclusive, and Pentecost.

(2) of the second class: The Mass of such a Sunday is replaced only by a double of the first class. These Sundays are the second, third, and fourth Sundays of Advent and Septuagesima, Sexagesima, and Quinquagesima Sundays. The Sundays of the first and second class make up the Major Sundays.

(3) Impeded: A Sunday is impeded by the occurrence of a feast of high rank on the same date.

TABERNACLE VEIL (*canopaeum*) — The veil prescribed by the Roman Ritual in the strictest terms as a covering for the entire tabernacle in which the Blessed Sacrament is reserved. It is the only sure indication of the presence of the Blessed Sacrament on the altar (p. 6).

TESTER — An altar canopy of wood, generally suspended from the ceiling. It is sometimes covered with cloth.

THURIBLE (censer) — The metal vessel in which incense is burned. It is usually suspended by four long chains to facilitate swinging at the incensations.

THURIFER — The minister who carries the thurible.

TONES — There are three tones of voice used by the priest in Low Mass: (1) *Vox intelligibilis (vox clara)*: The loud tone, to be heard by those who are not far distant from the altar.

(2) *Vox mediocris (aliquantulum elevata, parum elata)*: The modified tone, to be heard by those nearest the altar, e.g., the server. The *subdued tone* used by the celebrant when the choir is singing in High or Solemn Mass practically corresponds to the *vox mediocris*.

(3) *Vox secreta (submissa)*: The low tone, to be heard by the priest himself, but not by anyone beyond the steps of the altar (p. 65).

TROPE — A group of words introduced into a liturgical text to be sung on a long neum which would otherwise be taken up with but one syllable. The practice of employing tropes was common in the Middle Ages, but since then it has been discontinued because of abuses.

UMBELLA (*ombrellino*) — A small canopy of white silk made in the form of an ordinary umbrella. It is held over the Blessed Sacrament when It is being carried in procession, especially within the space between the altar and the processional canopy.

VESPERALE (*stragulum*) — The cloth used to cover the *mensa* when it is not in use so as to prevent soiling of the altar linens.

VIGIL — The day before a feast. The vigil has a special Mass which has reference to the feast of the following day. They are of two classes:

(1) Privileged: The privileged vigils of the first class (i.e., the vigils of Christmas and Pentecost) are preferred to any occurring feast; the one privileged vigil of the second class (i.e., the vigil of Epiphany) gives way only to doubles of the first or second class, and to other feasts of our Lord.

(2) Common (nonprivileged): All other vigils besides the three mentioned above.

VIMPA — The long, white silk shawl worn by the ministers of the miter and crozier to prevent soiling of these objects.

VIOLATION OF A CHURCH — The desecration of a church by unjustifiable homicide, by unjust and notable shedding of blood due to injuries inflicted, by the burial therein of an infidel or a person excommunicated by a condemnatory or declaratory sentence, or by the sordid and unbecoming use of the church. If the church was consecrated, it is to be reconciled by the Ordinary or a priest delegated by him. If the Ordinary cannot be reached and the necessity is urgent, the Rector of the church may reconcile it provided that he notify the Ordinary. If the church was only blessed, it may be reconciled by the pastor or any priest with his permission, at least presumed.

VOTIVE MASS — A Mass differing from that of the Office of the day (p. 136).

(1) Votive Mass (in the strict sense): A votive Mass which has no connection with a Saint commemorated in Lauds or mentioned in the Martyrology, or with a feast of the preceding week.

(2) Festive-votive Mass (votive Mass in a wide sense): A "votive" Mass of a Saint who is in some way connected with the Office or Martyrology of the day, or whose feast occurred during the preceding week.

(3) Solemn: A votive Mass celebrated (a) at the command of, or with the permission of, the Ordinary, (b) for a grave and public reason, and (c) with external solemnity.

(4) Private: A votive Mass said for a reasonable cause, e.g., the desire of the celebrant or the request of a person, with or without external solemnity.

ZUCCHETTO (*calotte*, skullcap) — The small, round, black cap which all clerics may wear over the tonsure. The colored zucchetto, however, is restricted to prelates.

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